

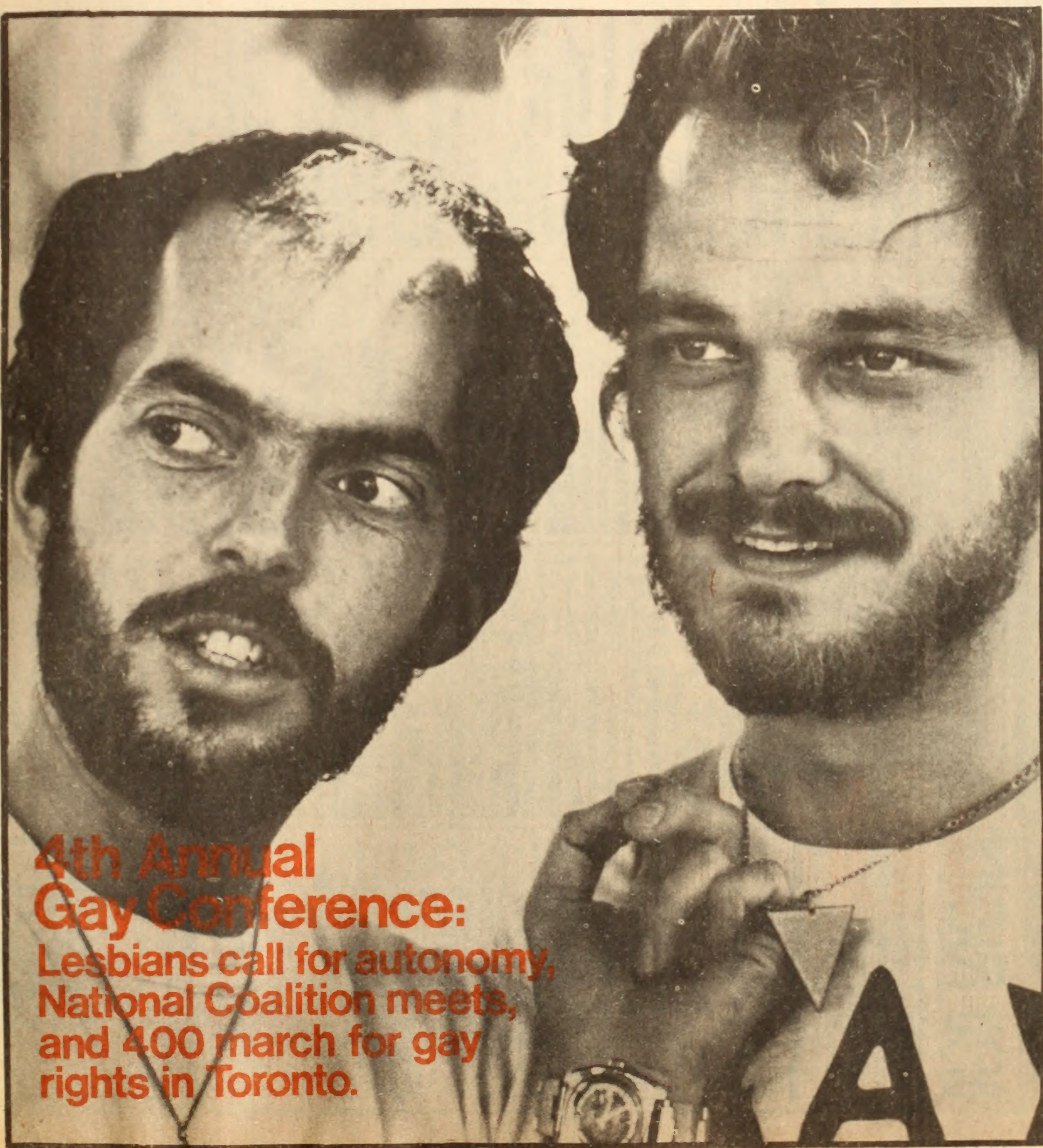
Argentina: gay life and the liberation struggle

50¢

THE **Body Politic**

Gay Liberation Journal

No. 27 October



4th Annual Gay Conference:

Lesbians call for autonomy,
National Coalition meets,
and 400 march for gay
rights in Toronto.

Fourth Annual Gay Conference

Lesbians call for autonomy

About 250 people, including representatives of more than forty gay organizations from coast to coast, registered for this country's Fourth Annual Gay Conference, which took place in Toronto's Jarvis Collegiate over the Labor Day long weekend. Taking into account the many local gays who didn't sign in, it is estimated that over four hundred women and men took part in some aspect of the event.

The official theme of the conference, "Many faces, one focus" found its justification in the make-up of the assembly. Not only was it the largest conference to date, but there were proportionately more younger people, more older people, and more women participating than ever before.

The greater involvement of women in the conference has to be understood in the context of the development of lesbian politics during the last six months. Starting with the Kingston conference last May, originally called to consider the relationship of lesbians to the gay movement as a whole, politicized lesbians have been seeking opportunities to meet together to find specific ways to fight their oppression. The Fourth Annual Gay Conference provided just such an opportunity. And, in fact, the organization of lesbians turned out to be a question around which much of the conference revolved.

One important question which hung over the conference was the matter of the precise range of responsibilities of the National Gay Rights Coalition and the relation of the annual conferences to the Coalition. The 1975 conference met for the purpose of founding the Coalition. But it is not clear how subsequent annual conferences and their workshops, which are often centred on NGRC issues, can feed into the National Coordinating Office of the Coalition or whether they should. (Because of space and time limitations, this other story of the 1976 annual conference will appear in next month's *Body Politic*.)

After opening addresses by Toronto Gay Alliance Toward Equality president Tom Warner and National Gay Rights Coalition coordinator David Garmase, the Saturday morning plenary session of the conference recessed to allow caucusing. At that time, about 15 women gathered together as the lesbian caucus of the conference. The caucus voted to send a message of support to a group of women who were occupying Nellie's, a women's hostel, in protest against provincial government cutbacks in funding. The caucus also decided to meet again at the Lesbian Autonomy Workshop which had been scheduled by workshop organizers.

When the full conference reconvened, caucus reports were called for. Kendra Forbes of Ottawa announced the intention of the lesbian caucus to meet again Sunday afternoon. She also advised that the conference endorse the occupation of Nellie's and a related protest march to take place September 8. The march passed unanimously and without comment. There being no other caucus reports, the session was adjourned.

Saturday afternoon, following a panel discussion on police repression, the annual gay rights march proceeded through Toronto's streets from Allen Gardens to Nathan Phillips Square. Four hundred men took part in the march and rally in front of Toronto City hall.

Sunday, the second day of the conference, was given over to a series of special-interest workshops, each about an hour and a half long. In addition, there was a panel entitled "Women's liberation and gay liberation."



AT THE MICROPHONE: (clockwise from top left) singer Cheryl Pruitt, GATE President Tom Warner, March organizer Terry Phillips, Mary Axten of the Committee to Defend John Camien

The second meeting of the lesbian caucus took place early Sunday afternoon. The group found that it had grown to about sixty women, the vast majority from Toronto and a few other spots in Ontario and Quebec. Terry Faubert, a member of the Lesbian Caucus of the Toronto Gay Alliance Toward Equality, suggested that the assembly women elect a delegate to the meetings of the Coordinating Committee of the National Gay Rights Coalition, which were taking place at the conference.

The NGRC founding document, which was adopted in June 1975, provides for a Women's Caucus with delegate status at the annual meetings of the Coalition's coordinating committee. It also says that the Caucus can "elect a member of the Women's Caucus to act as liaison in establishing participation of women in NGRC between annual meetings." In addition to these special provisions, regular membership in the Coalition, with a seat on the coordinating committee, is open to all gay or lesbian organizations which support the purposes of the Coalition.

Reaction to the suggestion was mixed. Some women didn't know what the National Gay Rights Coalition is or what it stands for. Others, apparently unaware that the Coalition is open to all lesbian groups, thought that the election of a delegate to the NGRC meetings would amount to tokenism. Finally, it was decided to consider this question at a later time.

The women then turned to a discussion of lesbian autonomy. The term "lesbian autonomy" is a phrase used to summarize a particular strategy for the

liberation of gay women. In essence, it consists of the organization of lesbians who want to work either in or with the gay movement around those specific issues which speak to their oppression as lesbians. It is understood, in this formulation, that gay oppression—that is, oppression on the basis of sexual orientation—touches the everyday lives of women and men in different ways.

The discussion was somewhat tentative and tended to be an exploration of the nature of lesbian oppression, centering on personal experience. The meeting had to be cut short because many of the women present wanted to attend the panel discussion on women's liberation and gay liberation scheduled for the middle of the afternoon.

The panel discussion proved to be one of the best attended events of the conference. About 150 people assembled to hear Gillian Geller of *The Other Woman*, Terry Faubert of the Toronto Gay Alliance Toward Equality Lesbian Caucus, and Marie Robertson of Lesbians of Ottawa Now. The panel was chaired by Gloria Geller of the Toronto Gay Academic Union.

Before the panel actually got under way, Geller read a short statement from the Rights of Lesbians Subcommittee of the British Columbia Federation of Women. The statement said that lesbians must choose between gay liberation and women's liberation and, further, they must choose the latter. It suggested that lesbians should put off the struggle over their sexual orientation until the fight for women's equality has been won.

Chase delivered an eloquent criticism

of both the women's movement and the gay movement, warning that both were in danger of being coopted by capitalism and integrated into the market system to peddle liberation as a product. "Sexual liberation" has become an industry capitalizing on hedonism, straight or kinky. She criticized politics based on individual causes, citing the Darnley case as an example. Causes are exploited as fads and issues get lost in labels.

Faubert began by observing that an important reason why there are fewer women than men active in the gay movement lies in the unequal living conditions of the two sexes in our society. She pointed out that most lesbians are either trapped in families as wives and mothers or are stuck in low-paying and insecure jobs. Those who are married cannot come out even to the extent of becoming part of the lesbian community without risking the loss of their only means of support, their husband's wage. Other lesbians, who enjoy a measure of economic independence by holding down a job, find it far riskier to join the gay movement than men because they have lost their job as a result of that involvement; they would have a much harder time finding a new job than men in a similar situation would.

Faubert went on to say that she saw no contradiction between the women's movement and the gay movement and added that they both serve the interests of lesbians. On the subject of lesbian participation in the gay movement, she advocated the policy of lesbian autonomy which she has been developing among politicized lesbians over the last year. She expressed the hope that the National Lesbian Conference in October would produce some clarification on the question of organizing lesbians around their oppression.

Robertson, a well-known figure in the gay movement, suggested that it was inevitable for lesbians to have a healthy development which would simultaneously allow lesbians to take practical steps towards their liberation and broaden the scope of the gay movement. She concluded by noting that it was counter-productive for men to be reduced to paralysis by feelings of guilt over their sexism.

In general, it seemed that Robertson and Faubert agreed on the need for political action by lesbians, while Chase seemed to feel that such popular movements are doomed to be coopted because they spring from the middle class.

The discussion which followed was brief and highly constrained. It was evident that most present were reluctant to express themselves on the volatile issue of relations between politically active lesbians and the gay movement of those who did finally speak were men. It was there was a common thread in the discussion, it was that she had been critical of the women's and gay movements. It was felt that she had been critical of nearly every aspect of these movements, but had suggested no alternatives. The women could do nothing. In particular, it was pointed out that the Camien case, although it was centered on an individual, was the only case of gay women's case, she agreed that the alternative was to do nothing.

Chase seemed taken aback at the vehemence of the reaction to her criticism. On the one hand, she agreed that the pursuit of such individual cases

Continued on page 3

Body Politic

Gay Liberation Journal

"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

FEATURES

"We will conquer a space filled with light!"
The gay struggle in Argentina

Many faces... photo feature

What do you say to a guy after you've blown him in the park?

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The Cover: David Marshall (left) and Bill Brown were in Allen Gardens just before the successful Gay March which highlighted this year's Gay Conference in Toronto. David is a Toronto actor, and Bill is active in Gayle of Ottawa. Photo by Gerald Hanson

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articles, letters, opinions, short stories, poems, graphics, drawings. Please enclose a stamped, self-addressed envelope with your submission. Articles of a sufficiently controversial nature will be accompanied by comment by the collective or others we consider qualified to write on the subject. All letters will be considered for publication unless clearly marked not for publication.

Deadline for issue #28: October 1

editorial

On diversity and diversion

The National Gay Rights Coalition has come through. Established last summer by the Third Annual Gay Conference, NGRC has proven itself vitally as a national coalition of gay groups for the exchange of talent and information and as a common front against homophobia in the law.

It fought hard for a change in the Immigration Act and this change seems finally to be forthcoming. It succeeded actively to police repression in Quebec. It trumpeted, in the proper ears, for inclusion of gay protections in the Canadian Human Rights Act. It laid the groundwork for an attack on the federal government's heinous 'dangerous offender' legislation.

NGRC Secretary David Garmaise was right to stress the weaknesses of NGRC at the end of year one, particularly in its financing. It was not just as right to look back and conclude: "We have had a busy year." It was very busy. In Canada a functional national gay organization has been forged. Why has this been possible? One of the main reasons is that our movement has had, as a source of strength, the involvement of a broad, influential range of socialists, unlike the gay movement in the United States, where right-wing money and homophobia have obstructed effective coalitions.

The gay left has encouraged a continuing analysis of the roots of anti-gay and anti-gay oppression. It has sought ties with labor. It has not yielded its call for the abolition of age-of-consent laws. It has supported lesbian autonomy and urged gay men to consider yet again the deviant, often subliminal, forms of their own sexism. Most important, the gay left in Canada has contributed its political expertise to the creation of this democratic coalition of diverse groups, the NGRC.

Unhappily, one socialist group has abandoned all previous commitment to engage in divisive tactics during the coalition politics. During the Fourth Annual Gay Conference, several gays from the Revolutionary Marxist Group displayed a remarkable talent for disruption. They presented a sequence of vague motions at the final plenary which were designed to undermine the commitment to lesbian issues, to set some lesbian activists against others, and to ignore the profound Quebec-Canada issue by means of a thoughtless last-minute reversal.

The RMG gays ever attempted, in the opening plenary of the conference, to undo its democratic voting rules. They introduced a motion which would have removed the vote from the elected representatives of groups across the country and handed it to each individual who attended the conference. Had the motion passed, southern Ontario, merely by being the site of the conference and providing, therefore, most of the participants, would have had its way on every issue. So much for a national coalition.

How right the conference was to reject, again and again, the RMG tactics, even when their goals appeared — through the foggy logic of the RMG — to be good. RMG gays have one long lesson yet to learn: if they wish to influence the gay movement, they must work within the movement. Introducing disruptive motions once a year at annual conferences are merely destructive.

Letters

Send us letters! We try to print as many as we can, and we especially appreciate it when you take the time to tell us what you like, and what you don't. But remember, we consider every letter for publication unless you specifically mark it as "not for publication."

Kisser clarifies

After reading your article about Bill and me in the September issue, I felt obliged to write. After a horrifying experience in the courtroom, coupled

with my own feelings of guilt, I felt that I could not go through another session (for two or three) of being drained emotionally and financially by the "judicial" system. I decided not to appeal and sent in the money when I got a notice saying it was due in 14 days.

It would seem obvious I have made several mistakes. Bill, at the time, was a landed immigrant. Since his rights might have faced deportation. He applied for citizenship a few weeks after the date of arrest.

All the defense lawyers we talked to (twelve different lawyers) felt it was important to go public right away, using as much media as possible. They felt public interest would tie down the case for three months or so.

I personally was afraid that Bill would be deported which is maybe just an expression of my own gut feelings and the little I do with reality. I thought if we could win the battle first, then we might face the same anxieties about deportation.

The conviction occurred not on July 12 but July 13. The arrest took place not on Feb. 12, but Feb. 9. The group does not have "ideological straight" who have illusions about unalienated bisexuality, as is stated in your editorial. The straights are straight and do not have illusions about wanting to have sex with others of their own sex.

I have left the group in an effort to become a stronger person, as an individual. Being gay "family" oriented, I was not able to do so in the group. It was encouraging to read of the recent actions against gangs in the park. I have run away from such "terrifying screams" in High Park, because I felt alone.

Tom Field

Toronto

Entrapped

I have been reading copies of The Body Politic for the past few months and have been greatly impressed by its bold viewpoint and consistent quality. Whereas most gay publications in the States are little more than closeted entertainment magazines that never threaten nor inspire their closeted readers to do more than buy their product, I find The Body Politic a far more liberated and thought-provoking analysis of the gay scene and its relationship to the rest of the world. BP doesn't inundate the reader with inherently sexist displays of pseudoscientific manne body beautiful contests, totally ignore lesbian readers, nor run innumerable interviews with closeted movie celebrities. Body Politic is indeed a breath of fresh air.

But that I always agree with everything you print. (Wouldn't it be boring if I did?) I was somewhat "amazed" at your article on Entrapment in the August issue. People like John Towndrow — pathetic leasom travelling closet cases — always seem to be asking for what they get. Granted, entrapment is downright awful... but I'm sure that most of you at BP are well aware that the real answer to ending entrapment is to completely obliterate the conception of homosexual behaviour as criminal. Men like Towndrow don't help in the slightest.

I became nauseous as I read how he got an attractive female co-worker to pay cheesecake so as to "prove" his heterosexual. Granted, his case took place a while ago — and if he had admitted he was gay he would have undoubtedly wound up in prison — but his whole attitude irritates me to no end. I like the "disclaimer" of sorts you put before the article — how "coming out" is a form of protection. But the most terrifying aspect of the article was not the facts about police attitudes and procedures (hardly a revelation), but the fact that even today Mr. Towndrow will not sign his real name. Thanks for listening.

Billy Schoell
New York City

Classified ads and racism

Racism have encountered a more radical example of editorializing than that to be found in the September issue of The Body Politic. I am refer-

ring, to your answer to the letter on the subject of personal classified advertisements.

You stated that you would not accept ads which discriminated against "oppressed groups" but you did accept discriminating against us poor WASPS. You gave the example: "Gay male seeks black friend," would be acceptable, "gay male seeks a Jewish friend" would not.

You can't be serious! Do you honestly expect that a new act of bigotry (and your policy amounts to that) in any way erase the error of the past? You might legitimately refuse to accept any ad which contained a statement of racial preference and, while I would disagree with the simple of blurring the lines, at least that you were consistently upholding your principle. But to arbitrarily single out some races against which your advertisers might discriminate (while you protect other races) is to commit an act of bigotry and hypocrisy which puts you in the same category as Ian Smith — and the fact that you and he are discriminating against different races does not in any way make your actions defensible.

On a practical level, if one of your advertisers has an objection to meeting Indians or orientals, do you really think that you can alter his views by the simple of blurring the lines? Should one of the "unwanted" races respond to the ad and a meeting be arranged, the respondent will simply be a victim of the advertiser's objection — a rejection that would have been avoided if the respondent had been aware of the preferences of the advertiser from the beginning. He would have saved the cost of a stamp lock.

While I agree that derogatory comments should not be permitted, I cannot accept that you can alter people's thoughts or actions simply by censoring their published advertisements — particularly when you are dealing with something as irrational and deep-seated as their sexual preference.

In short, I can find neither a theoretical nor a practical basis for your discriminatory policy.

On a personal level,

Concord, Ontario

In Canadian society, we are not preventing anyone from meeting a white person by not allowing phrases like "white only" to be used. It would be difficult not to meet white people at every turn in Canada. The only possible purpose for saying "white only" is to exclude and, intentionally or not, insult members of other races. We cannot, and do not wish to, say who you can exclude from your bed. We can say who will be insulted in the pages of this paper.

We do not believe that the kind of people who say "white only" are bigots. Only that they have limited sexual tastes. Hence we do not believe that we are exposing non-whites who answer edited ads to "brutal" encounters. In most cases people will respond to a human situation in a human way. Face-to-face, this advertiser will not react more harshly to a black person than to a white man that he does not wish to have sex with. And it could be a learning situation for him. In this case, Mr. Peterson seems to see more bigots and more cretinous behaviour than we believe exists.

We certainly do not think that we can cause anyone's sexual orientation by preventing them from having the kinds of sexual encounters they wish to have. It is not our business, nor anyone's to try to alter individual sexual patterns. It is everyone's business to try to alter destructive social trends such as racism.

We agree absolutely that it is "impossible to change people's thoughts or actions through censorship." But the classified ads are not a major feature of our strategy for change. It is merely consistent with the rest of our strategy — organizing of as many people as possible around the issues which touch us all as gay people. It is not what we take out of the classified, but what we put in to the rest of the paper, that we believe has the capacity to effect social change.

The Collective

Fourth Annual Gay Conference

Continued from page 1

seemed to be the only practical route open to gay people at present.

The discussion broke up after only twenty minutes and the more than a hundred people, mostly men, who had attended went off to workshops. That evening, the conference organizing committee held a coffeehouse at the Community Homophile Association of Toronto Centre. Entertainment featured singer Ellen Dunlop (see Our Image, page 7).

When the subject of a strategy for lesbian liberation tactics, it became apparent that a very broad spectrum of political views was represented in the group. Suggestions ranged from starting business which would make money for and hire only women, to public actions around lesbian rights, to the formation of an anti-capitalist lesbian movement. None of these differences caused friction, however.

Because of the wide-ranging nature of the discussion, the women present who were organizing the National Lesbian Conference decided that the conference should have a more political outlook than originally planned. They indicated that they would schedule a workshop on strategy for lesbian liberation to allow further discussion of the matter raised at this meeting of the lesbian caucus. At the end of the meeting, several Toronto women suggested that they could continue to talk together at a later date, 15 signed a phone list, and the Toronto GATE Lesbian Caucus was formed to organize another meeting.

Early Monday afternoon, there was a showing of the British film, *The Naked Civil Servant*, (see Our Image, page 7). There was also a panel discussion on defence campaigns, which draw on the experience accumulated in the Damien, Wilson, and Gay Tide cases. In the course of the discussion, Committee to Defend John Damien member Terry Phillips revealed that the campaign was virtually bankrupt and appealed for funds, pointing out that Damien's opponents had all the wealth of the government of Ontario behind them.

There followed two caucus reports: one from the lesbian caucus and one from the New Democratic Party caucus. Terry Faubert conveyed the concerns of the lesbian caucus to the meeting, reporting on the final meeting of the caucus in particular. Then John Argue, representing the NDP caucus, moved that the conference "encourage all gay organizations across the country to support and participate in labor's Day of Protest on October 14." The principal reason given for supporting the motion was that the support which the labor movement has shown for gay rights. The motion was amended by the Montreal Gay Coalition Against Repression to add that the Day of Protest was a good opportunity for the gay movement to gain publicity for its demands. Thus amended, the motion easily passed.

The conference then passed a series of resolutions which had come out of its workshops (see Final resolutions below). Among these was a long resolution moved by Gary Kinsman of Revolutionary Marxist Group. Gary's resolution was in essence an expression of solidarity with gay women, its content was overshadowed by the fact that it

was moved by RMG gays.

The participation of RMG gays in annual gay conferences has been characterized by rambling and irrelevant contributions to plenary debate, where time is short, and the introduction of long and complex motions on controversial issues just as a session is coming to a close. To compound matters, the resolutions are rarely written down so that delegates can know what they are voting on. The end result of these tactics is that any resolution put by RMG gays is practically guaranteed to go down to defeat.

In placing its resolution before the delegates, RMG gays were forcing the delegates to choose between the desire to reach to lesbians and the desire to vent their hostility towards the RMG. In the frustration of the moment, the delegates chose the latter and the resolution was soundly defeated.

Some minutes later in the session, Robin Metcalfe of the Halifax Gay Alliance for Equality introduced another motion expressing solidarity with gay women. This was a shorter resolution which asked the National Gay Rights Coalition to take the decisions of the National Lesbian Conference into account in formulating policies and to reaffirm its commitment to lesbian issues. The resolution passed unanimously.

The conference then went on to other resolutions, but was interrupted a few minutes later when a group of six women, evidently led by RMG Gays member Natalie La Roche, went to the microphone and demanded to speak. At this point, chairperson Denis LeBlanc asked them to wait until the resolution then before the conference had been disposed of. They agreed to this arrangement.

When La Roche returned to the micro-

phone she denounced the conference for turning its back on lesbians. It was obvious that she didn't know about the resolution moved by Halifax GAE a little before. In fact, she had dashed from the hall immediately after the defeat of the RMG Gays motion and had returned with the five other women after the second resolution on lesbian issues had passed.

Chairperson Denis LeBlanc interrupted her to read the second resolution. La Roche then proceeded to denounce that resolution as "lip service" and "liberalism." Thereupon, RMG Gays moved that debate on the second resolution be reopened.

The debate on whether to reopen discussion on the lesbian issues quickly degenerated into disorderly name-calling, much of it among the women. One woman was accused of not being a lesbian, another condemned for being a member of a left-wing organization. Others charged that La Roche and her supporters hadn't attended any of the meetings of the lesbian caucus and were taking advantage of the early departure of many women from the conference in order to misrepresent the views of those women. When a vote was finally taken, the motion to reopen was defeated.

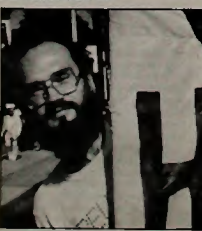
The debate, however, had taken its toll. When the final session adjourned, the mood was simply one of relief. There was a lot of individual conversation and a climax about the conference. It had been dominated by a question which it could not settle: the question of how lesbians will relate their own struggle to the gay movement. The conference could not come to grips with this question because it is not yet being asked between gay men on one side and lesbians on the other; rather it is presently a question among lesbians themselves. □



photo: Bob Schreier

The lesbian caucus got together again early on Monday morning, while most of the men were attending a panel discussion on male sexuality. The group had shrunk somewhat, to about forty, partly because some women had already started for home. The caucus returned to the question of the National Gay Rights Coalition and it was decided that Terry Faubert should convey the content of the discussion on lesbian needs and concerns to NGRC.

The women talked over a number of topics at some length; among these were child custody and child care, rape, defence of women victimized by police or male violence, fund-raising, job discrimination, lesbian community centres, education on legal rights, and the National Lesbian Conference. In the course of the discussion, representatives from Weiges Due Lesbians arrived, urged women to go to the Nellie's occupation that afternoon, and left.



October



photo: Bob Schreier

Final resolutions

John Damien

The conference declared that the struggle for job security is a central issue facing gay people and reaffirmed its support for John Damien and the Committee to Defend John Damien. The delegates committed their organizations to continue the political and financial struggle in his defence and also voted that any operating surplus from the conference be donated to the Damien campaign. It appears that this donation will amount to well over \$1000.

Lesbian liberation

The conference proposed that "the National Gay Rights Coalition reaffirm its commitment to support, as a high priority, the aims and demands of the lesbian movement, taking into account the decisions of the National Lesbian Conference, and that NGRC send a delegate to that conference."

Quebec

The conference recognized that the gay movement may develop differently in different places and said that it is up to Quebec gays to determine the particular form of the gay rights struggle in Quebec.

National Gay Rights Coalition

The conference resolved that next year's conference should be "centred around the issue of political activism." It also proposed that there be a discussion conducted in NGRC Forum on the nature of the relationship between NGRC and the activist conference.

Political parties

The conference urged gays who are members of political parties to come out within those parties in order to promote gay rights and gay liberation issues.

Small cities & towns

The conference requested that NGRC compile a guide to help gay people out of larger urban centres organize themselves. It also suggested that NGRC establish a Regional Animation Programme which would send organizers into small cities and towns at the request of local gays.

Community services

The conference affirmed that community services are an integral part of the gay movement and proposed that a larger portion of the agenda of future conferences be devoted to this aspect of the movement.

photo: Bob Schreier

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Fredericton 2nd murder upsets community

The gay community in this quiet provincial capital has been rocked by its second gay murder in just over three years.

The body of Curtis McCartney, a 29-year-old hairdresser, was found in his downtown apartment by a co-worker late Tuesday, August 24. Police superintendent Ronald Cronkite said the cause of death was multiple stab wounds received early the previous Sunday morning.

Superintendent Cronkite was quoted as saying that robbery was being considered a motive, but declined to comment when asked if McCartney might have been the victim of homophobic violence.

On Monday, August 30 three Fredericton men were charged in connection with the murder following a massive police raid on Officer's Square, a small park on the main drag frequented by punks, hustlers and other street types. Twenty-five-year-old Robert Hopper has been charged with second degree murder, charged with being accessories after the fact are James Bruce Allen, 20, and Denis Sivert, 20.

Although the preliminary hearing is not scheduled until September 24, local gays are already making comparisons between McCartney's murder and that of Lee Dargavel in the spring of 1973. Dargavel, a middle-aged employee of the provincial power commission, was shot by a hitchhiker he had befriended. Carmen Ragindad Smith of Halifax later surrendered to police and was charged with the slaying.

Following a trial which received little publicity in the local press, Smith was sentenced to only two years in prison. The major point of the defence argument was that the accused had acted in self defence. Smith claimed that Dargavel had sexually assaulted him after getting him drunk on beer. No effort was spared in that trial to convict Dargavel in absentia of being a homosexual and to depict Smith as an innocent who was brutally deflowered after being pined with alcohol. On appeal Smith's sentence was increased to five years in Dorchester Penitentiary.

In view of these light sentences gays will be interested to see how this case will be handled by the New Brunswick courts under the new Criminal Code legislation, which prescribes a minimum ten-year term for second degree murder.

by Keith Sy

Halifax

CBC bureaucrat imposes ban on gay ads

The Canadian Broadcasting Corporation has finally responded to questions regarding its decision to reject a public announcement submitted to radio station CBH by the Halifax Gay Alliance for Equality (GAE). The purpose of the announcement was to advertise GAE's telephone counselling service.

In a letter to National Gay Rights Coalition secretary David Garmise dated July 6, CBC Audience and Public Affairs vice-president Peter Meggs stated, "there is no CBC policy against accepting public service announcements from homophile organizations as such."

Meggs then went on to state the criteria which qualifying organizations must meet. He said they must have a permanent business office in Canada, make a "positive contribution to the social, artistic, spiritual or intellectual life of the community," be non-profit, and be able "to assure contributors to fundraising campaigns that their contributions will be deductible for income tax purposes."

Meggs added that "the foregoing tests

are not exhaustive. The Corporation additionally requires that any announcement must not promote or comment on any controversial issue."

The decision by CBH to refuse the GAE ad, according to Meggs, was not based only on this policy, but upon several other factors. First, you will understand that there are many demands for public service announcements and limited air time. Secondly, there exists in Halifax a well-organized distress service known as Help Line. Through it, homosexuals are given full information about the Gay Alliance, its meetings and telephone number. Thirdly, the Help Line functions all day every day, whereas the Gay Alliance Line is open only three evenings during the week.

The letter was prompted by three others sent to CBC president A. Johnson by Garmise, who described Meggs' reply as "a craftily worded bureaucratic reply."

GAE intends to pursue the matter and has sent a letter to Meggs requesting clarification and contesting the decision. If the matter is not resolved, GAE intends to file a complaint against the CBC with the Canadian Radio-Television Commission.

The case has also drawn the interest of the Canadian Council on Social Development. The Council is preparing a report on relations between community groups and the media.

by Robin Melcalfe

Gays open their own dance club

The Gay Alliance for Equality has reopened The Turn, the organization's popular discotheque in downtown Halifax. The establishment is described as "a nonpressurized gathering place for gay people."

Thanks to special permission granted by the Nova Scotia Liquor License Board, The Turn is now licensed and is open every Friday from 10 pm to 3 am at 1588 Barrington St. Attendance by women and men has been about equal. GAE has also started to publish a monthly newsletter. The newsletter has initiated a penpal club. An encounter group and an all-gay mixed soccer team are being planned.

In another development, a Catholic priest, with the approval of his archbishop, has started an outreach programme to gay Christians which may lead to the formation of a chapter of Dignity.

by Robin Melcalfe

Ontario

Solicitor General evades questions, rejects public inquiry

Ontario Solicitor General John Macbeth has flatly rejected the possibility of a public inquiry into the conduct of the Ottawa police in their investigation last year of the Ottawa male prostitution affair. The refusal came September 7 in a meeting with Gays of Ottawa (GO) president Denis LeBlanc, National Gay Rights Coalition secretary David Garmise, and Coalition for Gay Rights in Ontario coordinator John Argue.

There has been a growing public demand for such an inquiry following the refusal of the Ontario Government to make public an Ontario Provincial Police report on the methods used by the Ottawa police in the case. Besides Gays of Ottawa, The Ottawa Citizen and two of the city's M.P.s, Michael Cassidy (NDP) and Albert Roy (Liberal) have joined in demanding a public examination of the actions of the Ottawa police in prosecuting the users of the prostitution services.

In an August 28 editorial, The Citizen observed, "The public deserves to know much more about the delivery of justice, the investigation and prosecution of this entire case."

LeBlanc says there are far too many questions about the case to let the demand for a public inquiry drop. He asked, "Why, in this particular case, were the clients charged instead of the prostitutes? Why did the police stage a press conference at which they described what they called a white slavery ring? Why has it taken more than a year for charges of police brutality to be investigated? Why were flagrant abuses of courtroom procedure permitted? Why was the principal witness in the case disparaged by the police before some court appearances? And why can't a government report dealing with precisely these questions be released? What is the government trying to hide?"

After meeting with Macbeth to pose these questions, LeBlanc characterized the minister's responses as evasive. He said, "The minister's stock response to our questions was simply that he wasn't Solicitor General when the alleged misconduct occurred and that, whatever injustices there may have been, they don't justify the expense of a public inquiry."

Observed LeBlanc: "Macbeth's response is a mockery of the concept of ministerial responsibility, if the Solicitor General is not responsible for the conduct of the police forces under him, then who is?"

by Ken Popen ☐

Hamilton



Liberal Party leader endorses gay rights

The Hamilton-McMaster Homophile Association has released a letter from Ontario Liberal Party leader Stuart Smith which states that the party supports legislated rights for gay people.

In the letter, Smith assures the group, "we in the Liberal Party have endorsed the inclusion of sexual orientation in the Ontario Human Rights Code. We feel that discrimination based on such orientation is totally unacceptable."

With last June's similar proposal to the New Democratic Party convention obviously in mind, Smith added that the endorsement of gay rights "has taken place a long time ago and our Party has been in the forefront as far as that point is concerned." The letter is the first public statement ever issued by the party on gay rights.

Montreal

Rights Commission reverses stand, drops gay case

The Quebec Human Rights Commission has dropped the case of Stuart Russell, the Montreal gay activist who was dismissed June 24 from his job with CJOJ, the body in charge of the Olympic Games. Russell was fired a few days after the Montreal press carried a photograph which showed him taking part in a demonstration against the pre-Olympic crackdown on the city's gay community.

In a letter to Russell's lawyer, the newly created Commission claimed it had no jurisdiction in the case because the firing occurred four days before its official

began to operate on June 28. The Commission cited the same reason for deciding not to intervene in the dismissal of three other militants who lost their jobs with CJOJ in the middle of June.

In rendering its decision, the Commission appeared to be making a complete about face on the basis of a technicality. Commission representatives had already held a meeting with Russell to discuss his case earlier in the summer. One other apparently politically motivated dismissal by CJOJ which took place after June 28 may be taken up by the Commission.

The Gay Coalition Against Repression, a group of which Russell is a member, plans to present a brief to the Commission requesting that a recommended inclusion of the term "sexual orientation" in the Quebec Human Rights Charter to protect the employment rights of gays.

by Ron Dayman ☐

68 plead not guilty in aftermath of Olympic clean-up

The trials of the majority of the men arrested in last spring's sexual assault on Montreal baths have been remanded until early December. The raids appeared to be part of a broad plan devised by the Montreal police to push the city's gay community underground before the opening of the Olympics last July.

Sixty-eight cases were remanded when the victims of raids on five different baths appeared in court August 23. All had previously pleaded not guilty. Another 31 men had pleaded guilty to charges of being found-ins in a bawdy house. Most received a fine of \$100 or 15 days in jail.

Representatives of the Gay Coalition Against Repression are attending the hearings to gather information.

The police raids seem essentially to have accomplished their aim. Of the two major gay saunas in Montreal, one, the Club Baths, has completely closed down and the second, the Neptune, no longer rents rooms. The gay steam bath institution so widely accepted in other cities, no longer exists in Montreal.

by Ron Dayman ☐

Ottawa

Police acquittal causes public uproar

Charges of "assault causing bodily harm" against two Ottawa policemen have been thrown out of court amid accusations of a whitewash from the gay community and some of Ottawa's media.

Constable Robert Gervais and Sergeant Alan Methot had been charged as a result of a complaint laid by George Duthie, one of the clients charged in the Ottawa male prostitution case. The charges against Duthie were subsequently dropped.

The two policemen were charged only after Ontario Provincial Police stepped in to conduct their own investigation of the affair. The action came a full year after Duthie had registered his complaint.

Duthie testified that after his arrest on March 8, 1975 he was paraded around by police and stalked and pestered by Gervais and Methot. He was then taken to an interrogation room. Duthie said he was called "scum" and an "animal."

With Gervais out of the room, Methot lifted Duthie out of his chair and pushed him against a concrete wall, elbowing him and banging his head into the corner of the room, according to Duthie's testimony.

Duthie said he was slammed against the wall by Methot a number of times, and on one occasion the policeman had injured his knuckles. The sergeant who booked Duthie testified he had noticed both men and Methot's hand.

Duthie then filed a complaint and went to a hospital. A hospital doctor testified that Duthie suffered minor injuries which



Faces in the crowd. The Gay March attracted a wide variety of people this year. This man turned up at Allen Gardens in full mime regalia.

could have resulted from his head being hit against a wall, as Duthie had described.

Two Ottawa policemen testified that they heard noises from inside the interrogating room. Michael Richard, who has since left the force, said that a number of people in the Ottawa police force had to have known what was going on. He himself reported this incident to a superior officer.

Ottawa police had conducted their own investigation earlier but had recommended that no charges be laid against the two officers. No attempt was made to contact complainant Duthie to interview him. In the OPP investigation, however, Detective Inspector Casey Kotwa flew to Vancouver to question Duthie.

Judge Phillip Baker, Crown Attorney Bruce Affleck, and defence lawyer David Scott all said during the one-day preliminary hearing August 24 that the charge that should have been laid was "common assault," not "assault causing bodily harm," a more serious offence.

Judge Baker threw out the more serious charge because, he said, there wasn't enough evidence to commit the two policemen to trial. Duthie's injury — an abrasion to the head — was not severe enough to constitute bodily harm, he said.

A charge of "common assault," which is a summary offence, has to be laid within six months of the incident. Since the OPP didn't conduct their investigation until a year after the incident, they had to resort to the charge of "assault causing bodily harm" — an indictable offence — in laying charges against Gervais and Methot.

Crown Attorney Affleck, who was brought in from Durham County to prosecute the case, said outside the courtroom that, if he had been consulted earlier, he would have recommended that charges of "common assault" be laid. He told reporters that the fact it took a year to lay the charges was something the local police commission and officials might look into.

After dismissing the charges against the two policemen, Judge Baker said, "I am making no comment on the actions that took place in the interrogating room. The evidence is before the public."

Gays of Ottawa (GO) charged that the whole case was a whitewash and was totally consistent with the way the authorities have been handling all the complaints and allegations of impropriety which this tragic male prostitution affair has generated.

"Why did a year elapse before charges were laid? Why did the police have to know if they stalled long enough, charges of 'common assault' couldn't be laid," said GO president Denis LeBlanc.

It was obvious that the police had to know that the more serious charge would never stand up.

"How can the Ottawa police be expected to investigate the Ottawa police?" LeBlanc asked. This was a sentiment echoed by the two English-language Ottawa dailies, The Citizen and The Journal, and by the television station CJOJ, out of which Duthie worked before his arrest.

Duthie himself was pleased that his story had finally been aired. "I would have been happy had the police properly investigated it at the outset," He added



Faces in the crowd. The Gay March attracted a wide variety of people this year. This man turned up at Allen Gardens in full mime regalia.

that he hopes the airing of the facts of the preliminary hearing will prevent police from interrogating other suspects in a like manner.

The only police comment following the case was that the matter is now closed and no disciplinary action will be taken against the two policemen.

Gays of Ottawa renewed their call for a full-scale public inquiry, as did Ottawa East MLA Albert Roy (Liberal). Roy said that at the very least the OPP report should be made public. He added that "we need legislation to change the method of investigation of police officers."

by David Garmetle ☐

St John's

Bar becomes private club to end violence

After an unsuccessful attempt to avoid violent clashes by the hiring of extra sounders, the management of St. John's main gathering spot for gays, The Sea Breeze, has dealt with the problem by converting the establishment into a club.

As of August 31, the bar became a private members club and membership cards were issued to the regular gay clientele. Membership is not limited, however, to the established gay community.

The waterfront business will continue to welcome visiting sailors. In addition, members can on their own responsibility bring guests into the club.

Meanwhile, the Community Homophile Association of Newfoundland has settled into headquarters on the third floor at 127A Queen's Road. The premises will be used for group meetings and small-scale social activities, including a regular women's night.

by Wish Leonard ☐

Saskatoon

Community Centre to hire full-time director

In a move to provide stability and ensure continued growth, the Gay Community Centre of Saskatchewan has initiated procedures to hire a full time Executive Director. It is expected that the position will be filled around the middle of September with employment to commence as soon as possible.

In May a special committee was established to investigate the operation of the Centre. The committee presented a report recommending a number of steps, including the hiring of a full time staff, to further the aims of the Centre. The committee felt that growth was very dependent on having a full-time workforce at the Centre working on the many programs and activities.

The committee also made a number of recommendations for strengthening the four areas of the Centre's work: political action, education, counselling, and social.

by Doug Helquist ☐

Ontario

Gays criticize Rights Commission

The Ontario Human Rights Commission was challenged at a committee hearing on September 9 to include "sexual orientation" in any future revision of the Ontario Human Rights Code.

Speaking on behalf of the Gay Academic Union, John Alan Lee told the committee that, although more and more gays were making public their sexual orientation, the majority were reluctant to do so for fear of discrimination in the areas of employment and housing. Lee referred specifically to gay employees of the Commission who could not declare themselves publicly lest they jeopardize their jobs. He chided the Commission for dragging its feet in providing the protection to gays which other minorities in the province already enjoy.

Response to the GAU submission from the members of the committee and the public present was positive. Committee chairman, Rev. Bruce McLeod, questioned the use of the term "sexual orientation", but accepted the general thrust of the brief.

Briefs prepared by The Body Politic and The Committee to Defend John Damien were presented to a hearing of the OHRC on September 16.

Gerald Hannon, a member of The Body Politic collective, outlined the efforts of TBP to place advertisements in the straight press; the majority of Ontario newspapers refused the ads on the basis that they were unacceptable in a family newspaper. Hannon deplored this attitude. He said it "deprives gays of contact with other gay individuals and experiences which is particularly necessary to offset the preponderance of heterosexual propaganda carried in the straight media."

The Committee to Defend John Damien reaffirmed its aim to gain full reinstatement and vindication for Damien, who was dismissed from his position with the Ontario Racing Commission in February 1975. Mary Arten, spokesperson for the Committee, reviewed the events in Damien's fight to gain reinstatement and upgraded the Ontario government and the Ontario Racing Commission for their bigotry. She pointed out to the committee hearing that, had the Code included "sexual orientation", John Damien would still be employed.

Damien's case is still pending and it is unlikely that the committee will make any recommendation for changes in the Human Rights Code until the case has run the gamut of the courts. Regardless of the outcome, there can be little doubt that his case will affect impending changes in human rights legislation in this province.

by Keith Sly

Vancouver

Gays 2, The Sun 0

The Supreme Court of BC has dismissed the appeal of The Vancouver Sun against a pro-gay decision of a Human Rights Board of Inquiry. The Court upheld the Board's ruling that The Sun violated the BC Human Rights Code by refusing to publish a classified advertisement for Gay Tide, newspaper of Vancouver's Gay Alliance Toward Equality (GATE).

In judgement, Mr. Justice James Macdonald found "no legal basis for interfering with the finding" of the Board of Inquiry that The Sun did not have "reasonable cause" for refusing the advertisement. The Board had found that the real reason behind the policy of the newspaper to reject gay ads was not a public decency, but the bias against homosexuals and homosexuality on the part of The Sun's management.

The BC Human Rights Code does not explicitly prohibit discrimination against



Taking our demand to the streets. But we also took it before the Human Rights Commissioners themselves. Story this page.

photo: Gerald Hannon

National Lesbian Conference

Ottawa
Thanksgiving weekend October 9, 10, 11

Speaker

Chris McNaughton, lesbian-feminist and law student on 'Lesbians and the Law'

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Further information from:
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homosexuals. Certain clauses use the formulation "reasonable cause" as the only defence of discrimination. The inadequacies of the Code to protect gays was demonstrated recently in the Human Rights Director's inability to act in the refusal of a Vancouver businessman to rent office space to GATE on the grounds of the organization's sexual orientation.)

The Supreme Court judgement was not delivered until a full month after the appeal was heard. Usually if judgement is reserved, it is delivered within two weeks.

During the appeal proceedings, The Sun contended it had "rational" and therefore reasonable grounds by virtue of the "fact" that for 3,000 years homosexual behavior has been deemed "offensive" and "unacceptable" by the church, the state, and the majority of the population.

GATE countered with an articulation of the analyses and policies it has developed over the last five years.

Challenged by The Sun on the legality of advocating the abolition of age-of-consent laws, GATE reaffirmed its position demanding the right of free consenting non-coercive sexual relations for all, free from state interference, and defended the basic right to press for social and legal change. The GATE lawyer concluded with GATE's position that the existence of social prejudice offers no excuse for legal discrimination.

This positive decision signals the continued success of the strategy which GATE developed for this case nearly three years ago. GATE continues to demand the explicit inclusion of the term "sexual orientation" in the BC Human Rights Code.

The Sun has appealed the Supreme Court decision to the BC Court of Appeal. The only remaining court of appeal after that is the Supreme Court of Canada.

No date has been set for this hearing.
by Bob Cook

Toronto

Star fails to block course

A new gay studies course given at Humber College's Runnymede Neighborhood Learning Centre begins on September 29 despite national adverse publicity generated by The Toronto Star.

"There's sufficient enrolment now," said instructor Earl Reddy. "It will go on."

Although gay studies courses are not new in Toronto, this was the first to be announced in the provincially funded community college system. One year in the planning, the course was designed, according to Reddy, to correct popular misconceptions about homosexuality. Counsellors and others in service professions were likely students for it. "But also," Reddy said, "homosexuals themselves need information about themselves other than what they get through the often inaccurate media."

On August 10 the Star ran a large front-page story headlined "Homosexuality Taught As Way of Life in Humber Course - Will Make it Easier for Others." It was this misleading emphasis, according to Humber College President Gordon Wrang, that "set things going." Reddy himself described the coverage as "a bit of a hatchet job" in that it did not represent his plan for the course but suggested that this was a how-to class in sex. The story further implied, he added, "that because I am gay I could not teach objectively but rather could use the course to proselytize."

Immediately after this early edition appeared, Humber's Director of College Relations, David Grossman, complained to the Star's "Bureau of Accuracy." In the next edition the headline was changed but, as Grossman noted, this one was "just as bad." "Homosexuality a Humber Course - A Way of Life," Grossman again complained to the Star, and by the time of the small final edition the headline was, in Grossman's judgement, "okay."

But the damage had been accomplished. The original story went on on

the Canadian Press wire service and was picked up, during the week of August 11 to 15, by newspapers from St. John's to Vancouver. A number of vitriolic editorials followed in places such as the **Town of Vaughan Weekly** and **Hamilton's Channel 11**.

Phonecalls and letters flooded Reidy, Humber, and the Ontario Ministry of Colleges and Universities. The bulk of the antagonism, according to President Wrang, "came from largely pentecostal, fundamental religious groups." Many letters included threats, leaves torn out of Bibles, or Bibles complete. "I've got enough literature to open a pentecostal bookstore," said Reidy. "Anyone want to buy a Bible?"

Meanwhile the **Star** harped on. Robert Nielsen wrote in an editorial-page column on August 11 that "a known homosexual can hardly expect to be hired as a marriage consultant, or as a private supervisor of young boys," and that Humber was ignoring a distinction between tolerating homosexuality and ignoring its practice. "Three days later, **Star** Senior Editor Borden Spears wrote about the press's 'dilemma' in covering minorities such as gays. And on August 18 another front page headline shouted 'College Gets Cold Feet Over Plans to Teach Homosexuality Course'."

This was apparently as inaccurate as the earlier stories. "We were doing nothing of the kind," President Wrang commented later. "We were digging in our heels."

The following day the **Star** ran six letters to the editor solidly supporting the course and objecting to what one writer called Nielsen's "old red herring." When, on August 21, the paper reported that Humber was to keep the "Course on Homosexuals," on the front page of the Metro News section, it also ran an anti-gay column by Ernest Howse (see **Trash**, p. 16).

By now, letters and phonecalls were arriving in support of the course. "For every one antagonistic call that had come in," said a Humber official, "five came in" that were supportive. President Wrang returned to a strong support letter from Toronto theologian Reverend Gregory Baern, whose stand against the pope's recent anti-gay pronouncement earned him a bishop's reprimand.

The course needed an enrolment of 12 to proceed, and on September 3 the **Star** ran a story headlined "Only Four Students Enroll in Homosexual Course," which some readers took to be an attempt to stigmatize enrollees. "Humber operates in Etobicoke and the borough of York, both suburban areas," said Tom Warner, President of GATE-Toronto and an experienced **Star** watcher. "The **Star** knew that a constant watch on enrollees, especially when local radio stations such as C91M were picking up the story, might intimidate prospective students." Nevertheless, the requirement was easily met and the course will take place as planned.

When asked if this pattern of **Star** coverage seemed designed to block the course — coverage which Reidy, a former journalist, called "almost pure sensationism" — President Wrang commented: "sure makes you wonder."

by Michael Lynch □

Out the truth about the gay experience, despite the **Star**, and — if you need it — college credit too.

Register for "The Sociology of Homosexuality" by phoning Humber College's Neighborhood Learning Centre at (416) 675-1200, or by coming to the first meeting at Runnymede Collegiate, 569 Jane Street, Toronto, on Wednesday, September 29. Tuition is \$50 for thirteen sessions.

Toronto

Ottawa police raid Toronto bath's offices

Ottawa police are taking no chances in their case against the Club Baths and the 28 men arrested there last May on

charges of gross indecency, keeping a common bawdy-house, and being found-ins.

They have travelled as far afield as Toronto to collect evidence for use in the upcoming trials of these men.

Ottawa police morality squad officer Devine, armed with a search warrant and assisted by two Toronto policemen, raided the Club Baths in Toronto August 12. The establishment serves as headquarters for the Canadian operation of the international Club Baths chain. Police seized financial records, letters to shareholders, photocopies of cancelled cheques and some invoices, all of which are presumably related to the Ottawa Club Baths operation.

Toronto Club Baths manager Rick Stenhouse told Gays of Ottawa (GO) that the policemen were particularly belligerent in their search. The raid was limited to the office area. No arrests were made.

In another development, GO has learned that, although Ottawa police returned the membership lists they had confiscated from the Club Baths during the raid in Ottawa last May, they have held on to a number of actual membership cards. These were cards which were kept at the bath at the request of some customers who prefer not to carry their cards with them.

It is not known why the police are keeping these cards.

Four of the 28 accused have already pleaded guilty and all have received absolute discharges. The other trials will resume in October.

by David Garmaise □

Violence at local gay bar

Jo-Jo's, a popular local disco, has been the scene of violence directed at both lesbians and gay men recently.

The **Body Politic** has received reports that the management has been very unfriendly to its lesbian customers. Women have been forced to leave the bar for the flimsiest of reasons. If they have objected, they have been thrown down the stairs or otherwise man-handled.

One woman, who felt she was unjustly accused of causing a disturbance, threatened to sue the management. The latter refused to listen and called the police. The woman informed **The Body Politic** that though she attempted to go quietly with the police when they came, she was strong-armed down the stairs and suffered a dislocated shoulder. She is pressing charges against the officers involved.

This paper has also received a report of gay men being attacked by straight punks outside of Jo-Jo's on the early morning of September 12. The police were called, but by the time they arrived at least two gay men were bloodied.

Unfortunately, the gay men decided not to press charges against their attackers. When asked by the police if they wished to do so, they said that they would rather the whole thing were forgotten and offered to shake hands with their assailants.

We have been unable to track down complete details on the above stories. Watch future issues for any further developments.

Calgary Counselling group re-established

Gay Information and Resources — Calgary has been re-established as a functioning organization. Realizing the need for a permanent office, a few interested persons with some support from the gay community have opened an information, counselling and drop-in service.

The office, located at 815-7th Street SW, is open from 7 pm to 10 pm, Monday through Saturday. The telephone line (254-3911) operates during the same hours.

by Russ Pritchard □

News continued on page 15

New! New! New! LES CAVALIERS PIANO BAR

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Gay life and the liberation struggle in Argentina

"We will conquer a space filed with light"

by Tim McCaskell



"I was taking a little trip to the public washroom - those bar/clubs that the system offers us so that we don't have to do our business in the streets. Like anybody else, I went through the traditional rituals of making contact. We played the inevitable roles under such circumstances until suddenly this plain clothesman appeared and very formally said we'd better come with him for a little brotherly talk."

"Once in the office he invited us into the main room where the Commissioner they called him the 'bloody middle' greeted us in the best military style - i.e. a couple of good, technically perfect punches in my stomach and one in my friend Aldo's face. Just to intimidate us a little. He asked us suggestively, 'Well, what do you want? 30 days in La Plata prison, or five days here? Are those papers really yours?'"

"But Mr. Commissioner sir, listen (punch) to me." Aldo was bleeding from his mouth. He began to cry silently. He begged them for the sake of his mother who had a heart condition. He'd lose his job.

"Don't cry fuckhead! After all the patience we've had with you, don't come whining to me!"

"I couldn't hold back anymore. Aldo's large form, completely humiliated, the cops all laughing. His thirty-odd years seemed to represent the centuries of pain and struggle suffered by my brothers and sisters, by our whole people. I saw the whole country haked in Aldo and his tears."

"I said to the Commissioner that it was wrong... they hit me a good one. Kicked the desk and they came down like a ton of bricks. 'Queers, shitty queers! Give him what he deserves! Shitty queer!' Their fingers were black with ink. 'Queers, queers, queers!' Then the belts came out..."

Somos. February, 1974

Argentina is a country of twenty-five million people. One third live in Buenos Aires. Most of the rest live in other large urban centres. To the south lie the empty spaces of the pampas. In contrast to much of the rest of South America, Argentina is highly industrialized, its citizens literate and urbanized.

Macho culture reaches a kind of high point in Argentina. "Machon" or "pudo" (queer) are common and devastating insults. The roots of Argentinian machismo are diverse and tangled by history and immigration. Most Argentinians are of southern European stock. Spaniards and Italians brought with them

their traditions of family, manhood and honour. The Catholic Church, though not as powerful as in much of Latin America, is especially conservative. There is also the wild west tradition of the "gaucho", the cowboys of the pampas.

The last of Argentina's native peoples were exterminated in the late 15th century. In the absence of any moderating influence, and in the isolation of the frontier, European male chauvinism has become even more exaggerated and romanticized. The content is the same even if new interests are served.

The oppression of gay people. That's the other side of Argentina's romantic macho culture. Nonetheless, the urban lifestyle offers opportunities for anonymous sex impossible in the closely knit rural society of most of the rest of the continent. From under the crushing weight of machismo a gay subculture has emerged.

There were a dozen or so gay spots in Buenos Aires at last count. That includes some that are more coffee shops or corner lunch counters than bars. There was one that allowed dancing. It's been closed down. Another may still be operating. In the centre of the city some of the older hotels are known gay hangouts. Then there are the public washrooms.

The public washrooms are usually dirty. There can be no doubt about it. Well-off people avoid them. What a myth. My god. Shit.

However, these decremented places are ballrooms for us homosexuals. If we opened a place like the hots

They'd throw us in jail - these men with clubs and belts

- On there are some clubs - twenty, maybe, in a city of millions,

but controlled by businessmen controlled by the police.

There you can get milked like a cow and end up with 21 days in prison.

For many of us The only place we can go for sexual company

Are the washrooms. We sneak in Shamefully

Like many dogs. Why? Our culture covers up the smell. The walls shout of love and liberty. We toss out the dirty paper.

Yong live the washroom! The urinals are our saucer tables. The individual toilettes are all reserved. It makes you want to bow them up. That's where we're pushed by a society

That instead of lubricant Uses piss and blood.

If the first Christians (and the last?) Had their meetings among skeletons and corpses,

Why should we be ashamed To meet in piss and fermented shit? We will conquer a space filed with light

and windows. Ceilings of sequins, floors of crystal. We don't need any Constantine. Long live the stinking washrooms!

Some Already meant bronze plaques.

Rodolfo Rivas, *Somos* 1974

The "Taxiboy" are another aspect of Argentina's gay culture under the heel of machismo.

"We like women!" says Jorge from Mendoza. He is 22. "If I go to bed with a guy I'm doing him a favor. But don't get confused. I don't go around acting prissy."

"Before I'd do it for free I'd look for a chick or even pay some whore 8 or 9 bucks at a hotel." Hector, 19 years old.

Oswaldo at 18 is a little more honest. "For me it's just a way to get money. Sure I like it when they (the homosexuals) come on to me. If I treat them right and give them what they want it's only logical that they do the

same for me."

Somos, 1974

The money that 'degrades' the female prostitute, 'purifies' the Taxiboy. If he does it for money, his masculine honor remains unscathed. The Taxiboy has been a growing phenomenon in Buenos Aires in the last few years. Usually working-class kids, often from the provinces and homeless, they service those upper and middle-class gays who are rich enough to own cars for pick-ups. The Taxiboy's justify their homosexual activities by being paid for them.

"Razias" or roundups are a common feature of Gay life. Before he was overthrown in the mid-fifties, Peron had hundreds of gays picked up from the streets of Buenos Aires. He was in a skirmish with the Catholic Church because he was attempting to justify the reopening of brothels on the grounds that a shortage of prostitutes was driving Argentine men to sodomy.

Argentina law is based on the Napoleonic Code. Homosexuality is therefore not illegal unless it occurs in public, with minors, or without consent. But laws are not the source of oppression - only its instruments. The level of police repression has always depended on the political climate of the country.

Gays are persecuted by edicts from the Chief of Police which instruct, among other things, that any suspected meeting of homosexuals "for purposes linked to their immorality" be reported to the

"Division of Investigations." Newspaper stories illustrate the consequences:

"Detection of Homosexuals in a party." (*Noticias* 14-1-74); "10 individuals detained at a party. 5 dressed as women." (*La Razon* 4-9-73).

Pederasty is especially singled out. It is illegal for a known pervert to be in the company of anyone under 18. Even a minor infraction a fine cannot be substituted for a jail sentence - a common procedure for other "crimes."

Police action, however, is only the tip of the iceberg. Once again newspaper headlines illustrate the dangers: "Amoral architect was murdered" (*Cronica* 21-12-72). Murdered young man was probably "amoral" (*Cronica* 2-5-73). "Tucuman with a bullet in the heart - homosexual pianist murdered" (*Cronica* 25-2-73).

In Argentina, gay oppression exists in all its forms - legal harassment, physical violence and the immense psychological pressure of a super-macho society.

But Argentina has produced more than just a gay subculture, harassed and closeted and always on the margins of the law. It has also produced a gay

liberation movement which, in its theoretical development and its practical work, is an example for the whole continent.

The intensity of gay oppression has fluctuated with the political climate. The emergence of the Homosexual Liberation and the tightly bound up with the tangled and often contradictory development of Argentinean politics and Peronism.

Historical Sketch

The late thirties and forties were a time for rapid industrialization and urbanization in Argentina under the leadership of the second world war. The Working Class movement found itself in a serious dilemma. The class was growing rapidly. Working conditions and wages were poor and the potential for militancy and organizing was huge. Yet the traditional Argentine labor movement and the Argentinean Communist Party were unable and unwilling to take action. Argentina was important for the Allied war effort. The slogan of the Communist was that no Argentinean should complain as long as his Soviet brothers were dying on the battlefields of Europe. Strikes and labor unrest could hurt the war effort.

Into this leadership vacuum stepped Juan Peron, minister of labor in a military government. He raised wages, encouraged the organization of strong unions (Peronism) and improved working conditions and social services. He became the hero of the new working class.

When the other generals tried to oust him, Peron's troops took to the streets, and a year later, Peron was elected President.

Peronism always represented the worst and the best of Argentinean politics. On the one hand, his regime became ever more corrupt, repressive and demagogic. On the other hand, by taking a hard line with the big American companies, he managed to raise the living standard of Argentinean working people to levels unheard of in other parts of Latin America.

With the help of the Americans and his enemies in the Church, Peron was finally overthrown in 1955.

Peron, with his working-class power base, was first tolerated to air up homophobia when it was to his advantage. Those who replaced him had a much more conservative power base and the rich. It is no wonder that the persecution of gays intensified when they came to power.

During the next twenty years one military government followed another. Peronism was outlawed, but retained its popularity. During this time, two basic tendencies emerged within Peronism. The right wing contained the union bureaucrats who owed their power and prestige to Peron. The left wing was a radical mass-based movement which picked up on the populist, anti-imperialist elements of Peronism and called for a radical transformation of Argentine society.

The mass movement and its guerrilla arms made each successive military government impossible. Finally it was clear that without the participation of the Peronists the country could not be governed. Elections were held in 1973.

The Peronists were finally allowed to run for office. Hector Campora, a representative of the Peronist left, was elected president.

In the first months of Campora's presidency the tensions between the wings of Peronism became acute. For the labor bureaucrats, a return to Peronist government would mean all that was necessary. Now back in power they wanted to settle back and enjoy the spoils of victory.

For the left and the revolutionary wing, the Peronist government was only a first step. Now that the military dictatorship was overthrown it was time to begin the transition towards Argentinean socialism.

For the poor and the oppressed it was a period of enthusiasm and high expectations. It was not surprising that Argentinean gays as well saw the possibilities for their liberation. For the first time in history gays in Argentina began coming out and organizing on the basis of their oppression as gays.

The Frente de Liberacion Homosexual

The major theoretical document of the FLH, "Sex and Revolution", reflects the revolutionary enthusiasm of the day. It is an impassioned, sincere, Marxist-Leninist manifesto itself both to gays and to the powerful popular movement.

"Sex and Revolution" begins by trying to understand the relationship between the economic structure (base) of a society and the ideas or ideologies which go along with it (superstructure). The FLH decided itself to concentrate on people who would say that ideas or ideologies are merely reflections of the economic base. According to this theory, if the economic base changes, people's ideas will soon change automatically. Basically, therefore, the revolution is seen in economic terms.

"Sex and Revolution", however, states that ideologies have an important degree of independence. Not only do economic structures affect ideas, but ideas affect economic structures. Therefore, a revolution must concentrate not only on the economics and not on changing old ideas and ways of relating is doomed to fail. Ideas, habits and ways of relating would soon cause the old structure of economic relationships to reappear. The revolution, therefore, has to be both economic and cultural.

As the revolutionary movement made changes in the economy, the FLH saw itself as waging a revolution in terms of people's social and interpersonal relationships. Sexism and machismo were ideological pillars of Argentinean capitalism which had to be overcome if the revolution was not to fall back.

The fact that the FLH allied itself with the revolutionaries did not mean that the Argentinean left was much more sympathetic to gay liberation than its conservative opponents. The ideals of traditional Argentine machismo found some expression in the "guerrilla" and the "super-bitch" professions. On the other hand, the FLH, the pseudo-Marxist justifications for homophobia were commonly put forward — e.g. gays are the result of decadent capitalism and gay liberation is the result of decadent capitalism, or that any concern with sexual matters was petit bourgeois individualism.

The FLH was constantly engaged in a difficult uphill struggle for acceptance from its allies on the left, and constantly under attack from its real enemies on the right. "Sex and Revolution", therefore, tries to show the left why machismo and sexism are important to the old system, and why they must be overcome. The analysis borrows from both Marx and Freud, and is worth a brief summary.

In capitalist society, individuals are produced either to dominate or be dominated. All the roles, values, fears, attitudes and feelings we are taught serve the purpose of making us fit into the system. The family is a factory designed to produce these adapted, distorted individuals. In the family, the man dominates, the wife and children are dominated. The wife works hard, for free, in the home and teaches the children to accept the authority they will later find in the workplace. Love and kinship capitalism must often incorporate women into the labor force, it has not changed its basic ideology, male domination.

Children are sexual beings. The family teaches children to repress their sexual energy and divert it into alienated labor. The only kind of acceptable sexuality becomes the genital sexuality necessary for reproduction. Everything else is declared perverse.

At times of crisis people question capitalist sexual morals. But, unless they decide children to repress their sexual energy and divert it into alienated labor. The only kind of acceptable sexuality becomes the genital sexuality necessary for reproduction. Everything else is declared perverse.

Homosexuals are dangerous to this system because we challenge its so-called naturalness. There is nothing in biology to indicate that one kind of sex is better than another. Sexuality functions to unite people in a rational bond of creative ways, not just for the purposes

of procreation.

No revolution can be complete until the domination of women by men and men by other men is overcome. The document ends with a call for homosexuals, women, and true revolutionaries to question and struggle against capitalism on both the economic and ideological levels.

"Sex and Revolution" does not provide the definitive analysis of gay oppression under capitalism. But considering when it was written (1973), the FLH showed itself to be ideologically in advance of the other groups who were revolutionizing gay life in North America and Europe.

The FLH did not restrict itself to developing an analysis of sexuality among people. A four-page news paper entitled "Homosexuales" was printed in July of 1973. It received wide distribution, and was sold on news stands throughout Buenos Aires and other major centres. As well, the group distributed it to all members of parliament as part of a plan to buttonhole and petition legislators to demand changes in repressive laws. Copies were sent to all the nation's police stations.

The paper focused on anti-homosexual laws and their enforcement in the courts. As well, an open letter to all homosexuals urged them to "liberate themselves as part of the struggle against the social, cultural and economic oppression of homosexuals."

The front page featured the now famous letter by Huey Newton, head of the US Black Panther Party, in which he gives his support to the women's and gay liberation movements. The topic of Gay Liberation was suddenly thrust into the limelight in one of the most homophobic countries in the world.

Somos means "We are", and it was the title of Argentina's first gay liberation magazine. Six issues were published. Although the quality of printing left much to be desired, it was a great breakthrough for Argentinean gays. It contained news of gay struggles around the world, articles on the problems and politics of gay life in Argentina, declarations of the FLH, drawings, stories and poetry. It was through Somos that the world first learned of the Peronist resistance to the coup in Santiago which followed the Chilean coup d'etat of 1973.

At its height, the FLH consisted of more than 200 militants in various "cells" across the country. It seems to be basically male oriented. Although in its analysis the FLH places great importance on women's oppression and its links to the oppression of gay men, there is scarcely any mention of lesbianism and lesbian problems. It is still unclear if independent lesbian organizations exist (or did exist), or whether lesbians participate in any real way in FLH cells.

Larger issues in Argentinean politics became a deciding factor in the future of the organization. The right wing of Peronism regained power. Campora was forced out. Right wing terrorist squads began their campaign of murder and intimidation.

Peron himself returned from exile in Spain and after new elections assumed the presidency. The old man tried to unite his warring party by playing off both sides against the middle. But the class struggle had reached a crisis point that not even Peron could control.

Peron — old, weary, the country slipping from his grasp — died in July 1974. His wife Isabel became president. She was soon completely manipulated by the right wing. Her Minister of Social Welfare was a priest, a reactionary mystic, a kind of South American Rasputin. He became increasingly powerful, and the FLH became one of the targets of his persecution.

The helmed orchestra "El Caudillo", the official organ of his ministry, called for the extermination of all homosexuals and of the FLH. "We have to get rid of the homosexuals. We ought to form Vigilante Squads who will go out and comb the streets and catch these creatures. We have to get rid of the homosexuals. Lock them up until they learn a rational homophonic language such as this: I liked the

FLH to a communist plot to undermine the country.

The strategy was clear: link the left and the labor movement with homosexuality, and whip up anti-homosexual hysteria as a means of combating progressive forces. The analysis of the FLH was tragically confirmed. Sexism was being used as a weapon to attack the revolutionary movement.

The Church stepped in to picture. The Archbishop of Santa Fe, a leading conservative, mentioned the FLH by name in radio broadcasts, and called them one of the greatest threats to communism and national dissolution.

Violence increased — the right and left locked in battle. Populist pressure forced Lopez Rega to flee to Spain and the government of Isabel Peron became more and more shaky and less and less able to protect the interests of capital. By March 1976 the system was close to collapse. The army took control.

Like all of Argentina's past military governments, this one represented the conservative interests of the state and the powerful. Political groups are banned, strikes prohibited, etc.

Publishing, or even possession of political material, can lead to 15 years imprisonment. The military government and the continued terrorist activities of the Anti-Communist Alliance has forced the FLH to operate in the shadows.

Cells continue to operate. There are about fifty members in Buenos Aires, but their activity is severely limited by the harsh conditions. At least one of their leading members has been arrested.

It is a difficult time for Argentina's gay people. It is a difficult time for all progressive people in Argentina. The military government of the FLH has brought this double burden. If the FLH succeeds in adapting to underground existence it will be the first gay liberation group that has been successful in doing so. Once again, it will be breaking ground for the gay movement.

In one of the last legal issues of Somos, the FLH published a declaration which analysed the growing repression and reiterated their determination to struggle.

The terror is coming from above. It is Pinochet's massacre in installment. We shouldn't be surprised. Violence is a constitutive element of the capitalist regime under which we live. Homosexuals know what this means. In spite of the formal liberties which this or that government declares, we are constantly attacked and persecuted for the simple fact that we love.

When the violence of a social system based on domination is hidden, it means the system is functioning well. Most people are controlled so well that they think they are acting voluntarily. But when the system suffers collapse, as it is at the present moment, the state reveals its true character quite openly. It is a repressive organization which imposes order through crime, torture, raids, detentions, martial law, and that prohibits strikes and political expression, etc.

For homosexuals live in the heart of the situation. Political repression corresponds to an increase in sexual repression. Day after the rounds and detentions of gays are a rule. Police violence and general anti-gay violence is getting worse. Homosexuality is subversive in this system (and in any other system based on repression, no matter how revolutionary it claims to be). We know as gays we have nothing in common with the order which is being imposed through extermination. Our interest in sexual satisfaction is in our camp, with those who are struggling against every kind of oppression of men, and of women by men, with those who are fighting for love and a free life in a liberated society.

Somos, 1974 □

Tim McCaskell, the author of this article, received much of the information from Canadian poet E.A. Lacey who has travelled extensively in Argentina. Tim McCaskell translated the material used in this article.



Many faces...



Our Image

The BP Review Supplement

Number 5

Some pulp Sappho

by Fran Koski and Maida Tilchen



What am I then, some pulp Sappho? The library of cheap paperback Lesbian affairs full of sentiment I hoarded once because they were the only books where one woman kissed another, touched her, transported to read finally in a book what had been the dearest part of my experience recognized at last in print. Kept them hidden in a drawer so visitors would never spy me out. Afraid the subplot might find them, I burned them... Really I was ashamed of them as writing, the trace of my fantasy, the cliché of their predicament, heartbroken butch murders her dog, etc. The only blooms in the desert, they were also books about grotesques.

(Katie Millett, *Flying*, N.Y.: Ballantine Books, 1974, p. 202)

We collect dyke books. No, we don't mean the new lesbian-feminist ones fresh off today's woman's presses. Until just recently, writers on lesbian subjects had no alternative — like Daughters, Inc. — to the male-dominated publishing houses. During the 1950's and 60's, hundreds of lesbian novels were published — many as paperback originals — by companies like Fawcett Crest, Midwood Tower, Beacon-Signet, and McCadden Bartell. Their packaging included lurid covers of pornographic appeal, bearing butles like *A Twilight Sin*. Toni hid the truth of her physical craving under the surface of an attractive marriage and a successful career. It took a totally immoral and oversexed young actress to bring the truth into the open... (Rhoda Peterson, *A Twilight Sin*, NY: Midwood Tower, 1966, back cover.) It is this exploitive packaging (which may not have anything to do with the contents of the book) that seems to be the reason many lesbians avert their eyes from our collection, for puritanical or political reasons. They don't know what they are missing. We've acquired and read over 200 pulp novels in the past year, and feel like we've unearthed a fascinating heritage — a recent heritage which, in this era of Gay Liberation, is already being forgotten or deliberately buried.

It's true that there is much for today's lesbian feminist to object to in these books. You have to wade through stereotypes (seductive bitch, violent butch) for the rare and memorable strong woman. Then there are the unimaginative plots whose narrow scope restricts the lesbian to an ingrown isolated society: as likely as not, it's gay Greenwich Village in the 1950's, or the bored suburbs of the same era.

There's also the issue of male authorship, editing, and control. Though many of the author's names are unisex pseudonyms, it's not hard to guess when a pulp novel was probably written by a man for the titillation of men. Valerie Taylor, a (female) writer of several famous lesbian "pulp" and a speaker at the 1974 Lesbian Writer's Conference in Chicago, tells of a man named Paul Little who claims to have written over 500 such novels under the name of Sylvia Sharon. A publisher's machismo, Ms. Taylor says, was often satisfied by "happy" (i.e., heterosexual) endings, hence the proliferation of the dietetane-dyke-returns-to-her-husband plot. It also seems to us that some of the novels intended by the author to end in fulfillment for the lesbian protagonist have been changed by the (male) editor to "punish" lesbians and teach that perversity doesn't pay. And we suspect that some basically fine novels of lesbian love have been routinely injected with voyeuristic sex scenes for salability: e.g., Chris seems to have sex scenes written in two different styles (Raney Salem, Chris, NY: Universal Publishing and Distributing, 1959) — though Gene Damon, an expert on this subject, maintains that it's usually poor writers, and not the editors, that make a trashy lesbian novel trashy.

Most disturbing, the lesbians in many of the pulps hate themselves, or think they should. They've internalized the homosexuality-as-sickness attitude of their time, and are forever coming up with excuses, such as "Daddy always wanted a boy." (In Beebo Brinker, by Ann Bannon) and, alas, sometimes even cures, like "a real man

to love" (as in *The Strange Young Wife* by Kel Holland).

In the '50's the enemy was one's own "abnormality" and the recourse was self-destruction; alcoholism, suicide and violence are rife in these books. Because their creators had no political vision, the lesbian characters are given none. The fact that lesbians are oppressed, that lesbians have the right to be themselves, that they deserve — as much as any other group — the rewards of this society or the chance to build a better one, are beyond the imagination of a character who says "I'm a genuine lesbian, truly twisted, and I know it... oh God, why am I a lesbian?" (Ann Herbert, *Summer Camp*, NY: Schocken Library, 1966, p. 102). By the 1970's, lesbians have exchanged armchair psychology for political analysis; the enemy is now located outside the self, located in the oppressive society, and the recourse is positive political action. In *Small Changes* a lesbian says,

"What's best for us is not to let them use the courts to terrorize us. I believe in a separate women's movement so we can be in control of our own destiny and our own struggle."

(Marge Piercy, *Small Changes*, Greenwich, CT: Fawcett Crest, 1972, p. 493).

Books like *Small Changes*, *The Cook and the Carpenter*, and *Rivervinder Women*, in which lesbian feminists create alternative societies or fight the existing one, are of course more incisive and visionary than the '50's and '60's "pulp." They orient us toward structuralist critiques of the society that keeps us down, and they show us what we can be. But the pulp show us where we were, at least as far as literature reflects life. The historical accuracy and objective presentation of past lifestyles are always uncertain in fiction. We've unsuccessfully searched for, and someday hope to see, an opinion by a lesbian who lived in the era and milieu on the accuracy of the pulp presentation of gay life. Lacking confirmation, we try not to take the books at their literal word about the past,

though they contain enough common elements and descriptions (of gay Greenwich Village in the '50's, for instance) for us to consider them fairly accurate. But we don't expect them to be more accurate than any other fiction.

Within their narrow scope, these books have much to offer. We like the strong lesbian characters in some of them. Trapped though they may be in crossy roles or preposterous plots, some nevertheless emerge as colorful, admirable, woman-identified women. The milieu, often the big city butch-femme bar scene of the '50's and '60's, revive for us through the filter of fiction — a culture we've never experienced, we who came out in the '70's. Universal lesbian rites of passage like coming out or connecting with your first lesbian crowd are often told in sensitive ways. Finally, we turn to the "pulp" for pure escape. Lesbian characters may live on a houseboat, have an affair with a movie star, or inhabit the homoculturally sealed world of all girls' school.

The Bars and Butches

Differences in style aside, we as history-seekers feel that there are no "bad" as opposed to "good" lesbian pulp novels of the '50's and '60's, though we have our favorites, all are revealing or interesting in some way. Even the trashiest ones — not necessarily the ones with the most graphic sex, but the ones that present lesbians as disgusting or unnatural creatures (not always written by men: see Shelle Donisthorpe or Ann Aldrich) — are fascinating documents for a lesbian truly interested in our history. For these books shaped and also reflect the 1950's and 60's societal stereotypes of the lesbian, many of which survive today. If it becomes a revolution a movement must change every one's consciousness, then it is important for political-change-and-change-oriented dykes to be aware of the progression, or lack thereof, in public attitudes towards lesbianism. Familiarity with the "pulp" can enrich such a study.

Continued next page

Our Image

Books Mass Media The Arts

What's in "Our Image"?

As gay people, we see ourselves being portrayed by our culture in innumerable ways and in various media and art forms. The books by us and about us proliferate; they need to be reviewed and analyzed. The traditional forms of "high culture" — art, music, dance, theatre — are beginning to incorporate gay themes or characters, with varying degrees of success. We should be assessing what they do. The mass media — the daily press, television, radio — reach millions. It is crucial that we monitor the coverage homosexuals receive there. Gay people are attempting to uncover our real history and we want to share some of that research with our readers.

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Contributors

Paul Penabaz, 26, a member of the Canadian Gay Archives Collective, is currently involved in a new business venture, Upper Crust Maltid Bakery.
Fran Koski and **Maida Tichen** are lost, tormented girls caught midway between the sexes in a strange new world of genderless desire where love is found in the smoky shadows of Village bars et cetera.

Bert Hansen teaches history of science and medicine at the State University of New York at Binghamton. He was one of the founders of the Gay Task Force and of the National Gay Conference Proceedings. The Universities and the Gay Experience.

For lesbians coming out in the '70's, the old gay bar scene and the butch-ferme role scene may be totally alien. In the 1970's we want to forget the bars and the butches, then we are while-washing our history as oppressively as the straights have rewritten it for us. We were curious about the recent past, and we found only the books of the 50's and 60's to explain it to us. When more lesbian groups see the importance of un-forging and examining our lesbian heritage, hopefully this heritage will become more readily available to today's lesbians.

Often the setting of 50's and 60's books includes a gay bar. The author's description of the bar can be part of the plot and theme of the book. In *Beebo Brinker* Ann Bannon lets Beebo find gay life a valid lifestyle for herself, so the bar scene is presented positively.

It was almost one in the morning when they left the co-ed bar and Jack asked if she was game for one more. "This could be just for the record," he said. She nodded, and a few minutes later they were being admitted to a basement bar saturated with pink light, paneled with mirrors, and filled with girls, more girls, more sizes, types and ages than Beebo had ever seen collected in one place. The place was called the Colophon and it was decorated with the emblems of various famous publishing houses.

(Ann Bannon, *Beebo Brinker*, Greenwich, CT: Gold Medal Books, 1962, p. 40)

In *Valerie Taylor's Whisper* (p. 40), the protagonist decides to go back to men after seeing the ugliness of a gay bar.

The place, Club Miami, was a jet-down. It looked like a dozen cheap joints. She'd walked past, quickened her step, and turning her face away from the smell of stale beer, the bursts of laughter, the seamy-faced little old men on the doorsteps. Only this one was brightly lit. There were thin fluorescent tubes in the ceiling, parallel rows of them picking out gitters on bar bottles and shoving up the spills and dirt on the bartender's apron and the gummy places on the tables. (Valerie Taylor, *Whisper*, *Her Love*, Greenwich, CT: Gold Medal Books, 1962, p. 122)

Flirtues in all bar scenes include the bar butch. In *Whisper* *Her Love* one bar butch explains herself:

"She was nineteen, Bobbie said, and had lived on a farm in southeastern Missouri until her folks died, a couple of years ago. 'I always liked to work in the fields, and fool around with animals and stuff. Pa always said I was the best hired man he had.' She had never had a date when she was in school, never thought about boys much."

It was while she was living with Karta that she decided to change over to men's clothes. She went to a man's barber shop and got her hair cut. "Real short, you know, he like to scared me. Now I like this here D.A. better. It's got more style, I always wanted to be a boy from the time I was little. Boys get all the breaks..." Anita asked, "Didn't you ever go to bed with a man?" "Sure, I'll try anything once. Didn't mean a thing to me." Bobbie said proudly. "If you're a real butch you don't get hit for men. Only sometimes they're going to have around for buddies, like doc here. I could go for him in a strictly platonic way. Not for lovin' though—uh-huh." (Valerie Taylor, *Whisper*, *Her Love*, Greenwich, CT: Gold Medal Books, pp. 125-127)

Strong Lesbian Characters

Perhaps the greatest attraction these books hold for us is the lesbian character. Vicki Lennox in *Dallas May's Silky* (NY: Midwood Tower, 1961) is one of many such women. A professional photographer on the staff of *Glimpse* magazine, Vicki is self-made and successful. (*Glimpse's* circulation increases

with every picture layout she did, and within recent years the jackets of various contests had paid her full measure of tribute.) (p. 32) Almost entirely independent of men, strong and seasoned, Vicki is nevertheless not a stereotypical butch.

For all her customary masculine adaptation to hard work and her customary attire of tailored slacks, in appearance she was not an unfeminine female. There was a slim shapeliness to Vicki that was extremely fitting. (pp. 33-34)

Silky initiates Silky into lesbianism in a kind and loving way, after Silky has thrown herself at her. By the end of the novel Vicki has a fulfilling and stable relationship with Julie, a night-club singer who, though she is Vicki's femme (*Julie* [Julie] completely feminine, while Vicki emphasized... manish ways", p. 134) is also her equal as a self-supporting career woman. Vicki Lennox is a good example of the independent, positively drawn lesbian character leading a rewarding life. It is interesting to note that such good lesbian role models can be found in the work of authors like Dallas May, whose generally lewd novels one might be inclined to dismiss as wishful.

A notable paperback fictional lesbian is *Leo* (Leonore) Lane in Mary Renault's exquisite novel *The Middle Mist* (NY: Avon Books, 1945). Leo leaves the sterile respectability of her parents' home for life on a household with her lover, Helen. Quiet, capable, analytical, lonely and androgynous, Leo supports herself by writing cowboy novels. A complex and delicately drawn character, Leo is strong not only in her independence but also in that she is brave enough to question herself, face her own fears, and ultimately change her life at the cost of great pain. If the ending of *The Middle Mist* is ambiguous at best and anti-lesbian at worst, Leo nevertheless emerges as a marvelous and unforgettable lesbian character.

Rites of Passage

Art is supposed to be about recognizing one's self in a universal experience. There are experiences which, by their very nature, all lesbians share and all lesbians can experience. These include a woman's making lesbian love with a woman for the first time, admitting and seeing one's self as gay, and living in with a dyke crowd. In the novels of the 50's and 60's we have found many beautiful descriptions of these universally shared events. In the straight world, shared events are often validated and ritualized by ceremonies like weddings or club initiations. For lesbians, there are no ceremonies. Only through art can we share our experiences.

Her smooth belly rounded when she inhaled, hollowed as she exhaled. Her thighs looked sleek as marble and at the same time soft as a cloud. There was a small vein in her creamy throat which beat with the rhythm of her heart.

I slid onto the bed next to her. My hands touched her belly, then came seeking upward toward a breast. "Penny."

My hands stopped. "What, Bernice?" "Mark," she said. "He called you a lesbian."

I said nothing. "Penny— isn't a lesbian a girl who likes other girls?"

"Yes," I said. "So—" "I could feel her body breathing beneath my palm—" if she wants to have sex, she must have it with another woman. Is that correct?"

"Yes."

"And if she wants to love somebody— wants somebody to love her—" "The breathing became more rapid—" then that somebody must also be a woman. Is that what a lesbian is?"

"Yes," I said.

She shifted her shoulders, inched her body down the sheets, and suddenly a warm, soft breast had been delivered into my hand.

"Then I'm a lesbian," she said simply.

We fell together and spent the rest of the night proving it. (Jesse Dumont, *I Prefer Girls*, Derby, CT: Monarch Books, 1963, p. 95)

The other bars had been all male or mixed. In this one, Jack and I spent the two bartenders... were the only men in a big room solidly packed with women. It excited Beebo intensely — was her first femininity. She went to studying the girls at the table... When she shook hands with her, a new friend gripped her. For the first time in her life she was proud of her size, proud of her strength, even proud of her oddly boyish face. She could see interest, even admiration on the faces of the girls who were. She was not used to that kind of reaction in people, and it exhilarated her. But she didn't talk much, only answering direct questions when she had to, smiling at them when they smiled at her, looking away in confusion when one or another tried to stare her down.

The floor was jammed with a mass of couples, a mass of girls dancing... There was no shame, no shock, no self-consciousness about it at all. They were enjoying themselves. They were having fun in the most natural way imaginable. They were all in love, or so it seemed. They were what Jack Jr. called it? — gay.

Beebo watched for less than a minute, but a minute that was transfixed like a living picture in her mind for the rest of her life. She was startled by it, afraid, that she so passionately moved that she caught her breath and held it till her heart began to pound in protest. Her fists closed hard over her knees, and her palms and she was obsessed momentarily by the desire to grab the girl nearest her and kiss her. (Ann Bannon, *Beebo Brinker*, Greenwich, CT: Gold Medal Books, 1962, p. 41-42)

Joan looked about at them. A group of girls had entered, most of them in pairs. They seemed to be tourists — but tourists with a difference. They were all women, and obviously Lesbians. Several of them were very attractive. One blonde girl had the face of an angel, with an aquiline nose and high cheekbones, her curly hair short-cropped against her head. Joan's arms and legs grew cold with desire. She did not understand her feelings, but they were so intense she wanted to faint. She felt, somehow, that she should be honest, that she shouldn't hide anymore, that she should somehow try to join the women who were to her so compellingly beautiful — the Lesbians.

(Arlenis Smith, *The Third Sex*, NY: Softcover Library, 1960, p. 13)

These scenes and the many more they exemplify feel good to us. They record life, necessary "facts", we've all been through, validating and enriching our common and individual experience. We feel, as Kate Millet wrote, "transferred to read finally in a book what had been the sharpest part of (our) experience." That these passages predate the existence of women's presses and are often found between unprepossessing or lurid paperback covers makes them all the more precious to us. They are found passages about fictional lost women.

How we get the books

We've collected about 200 of these books this year. Almost none of them is in print. We got our material from paperback bookstores. Finding books is like finding treasure, which is why it's a fun. You look through thousands of books and find maybe ten you'll buy, then you can have a great time reading those ten. Prices are low too — our collection cost an average of \$.50 per book.

For collections, we recommend the fantastic bibliography *The Lesbian Literature* by Gene Damon and Leo Stature. With it you can know quickly if you have a relevant book or not — very few miss. It also lists the best of the title. The inclusion of lesbian subplots or characters is often not indicated by the title or cover blurb, so this incredibly

complete bibliography is very useful.

The 1967 edition of *The Lesbian in Literature* includes all lesbian books known to the authors — that were copyrighted before 1967. A brand new 1975 edition, by Gene Damon, Jan Watson, and Robin Jordan, runs to January 15, 1975. It can be purchased for \$7 from the Ladder, P.O. Box 5025, Washington Station, Reno, Nevada, 89503, U.S.A. The 1967 bibliography is a full-blown version of earlier efforts. It contains some 5000 entries. It is not annotated, but uses a rating system. Books are rated: A: major lesbian characters or action; B: minor lesbian characters or action; C: latent, repressed lesbian characters (often called the "book part," and many non-fiction titles were added. Although we regret the disappearance of the "T" category, we've found *The Lesbian in Literature* bibliography invaluable and we use both the 1967 and 1975 editions when we go book hunting.

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Press



The Rise of Gay Capitalism

Ken Waxman in Toronto Life September 1976

Toronto Life, a local glossy for the metro chic, revealed in its September issue three Discoveries: a gay ghetto (at the 'Yonge-Carleton crossroads'), a gay biff (these men are consumers), and a 'new class' of entrepreneurs who — wondrous euphemism! — 'service' the 'booming gay market'.

Writer Ken Waxman earned cover-story status for his report on 'gay purchasing power,' which he calls 'real power.' His memorable galaxy includes Syd North, the straight who converted the Parkside into a gay bar for 'stitchy business' reasons, here straight waiters because gay ones 'would get too emotionally involved,' and encourages them to 'pin up photos of nude girls' on the bar. Then there's Bolter's Forest Hill neighbor, growing Phil Stein, also straight, who looked 'at the facts and figures, nothing else' when he bought the profitable Quest.

Here we find clothes retailer Stan Mandel who's sure that 'the gay set' are 'more fashion conscious and spend more money on clothes than straight.' Here is a Club Manatee owner grossing \$2400 each three-night week from admissions alone, 'flamboyant, ash-blond' George Heslop with his *Esprit* ('sort of an Ebony for gays'), initial investment \$75,000, Peter Bochove and Art Whitaker with their steamboat 'representing an initial investment of nearly \$1 million.' Here, hovering above them all, is 'media-oriented' Peter Maloney, 'guru' of Toronto's gay marketplace, in a

'rags-to-riches' journey: from bankrupt after a political noncareer to a belly empire that may make him 'Canada's first acknowledged gay millionaire.'

I'm grateful to Waxman for this gallery and these figures. I enjoy much of the Parkside atmosphere, have good and dull times at the baths, buy *Esprit* and *After Dark* (the latter, according to Waxman, sells 20,000 copies a month locally), get off on soft porn, drink beer. Now I know who's taking my money.

But alas I don't recognize my gayness in the fact that we 'spend more money than straights on grooming, entertainment, clothes, drink, and travel.' If it's self-righteous, and 'left-wing' to question this characterization of gayness — those are the epithets Ken Waxman sticks to *The Body Politic* — then shucks from I guess I'm self-righteous and left-wing, another guy from the pepsi generation.

At first I thought Waxman was showing one aspect of gayness, of acceptable gayness. But on rereading, I found no indication that gay is acceptable except in consumer terms. Here too, 'business is business.' You won't shut up, you spend. Waxman says that Bochove and Whitaker share 'an unapologetic pride in their gayness' and quotes Jarid Modenhauer of Glad Day Books as saying, 'All I want to do is make a good living and help people maintain pride in their gayness.' But the only basis for such pride that Waxman suggests is purchasing power! I doubt that Hestop, Bochove, Whitaker, Maloney, and Modenhauer would reduce themselves this way.

At only two points does the article deal with gayness beyond its consumerist clout — at its opening: 'In the 19th century was the love that dared not speak its name. Now I won't shut up. And its end: 'A buck is a buck. Who the hell cares if the wild holding it is limp?' At Waxman's raw edges, two of the steepest anti-gay slurs in the trade.

I wish — is this self-righteous? — that some of that six grand a month that one Toronto record dealer alone grosses from gay customers could go towards the defense of John Darnen. After all, these businesses, this very article, are possible only because of the Darnens who have put their gayness on the line. Purchasing power is real power only when it changes the law.

And I wish — is this left-wing? — that Waxman had made a fourth Discovery: Women. In this article, as in the 'gay marketplace,' women only exist as 'girls' in Parkside pinups. Telling evidence, isn't it, that when gayness is defined as no more than consumerism it aids and abets the macho exploitation of women, pinning them up to put them farther down.

Waxman has clarified the image for me, but while Toronto Life may gain new advertisers from this article, and while the Richmond Street Baths and *Esprit* (both of which have seemed, of late, to be tracking red ink) may be pulled towards the black by it, this is one image of gayness which I have to reject. All the while rejecting that [yes, Virginia] there are other ways.

My final wish is that *is Toronto Life's* readers had been shown the sweet and shocking alternatives

by Michael Lynch

*Does Waxman not? According to the Canadian Periodicals Publishers' Association Newsletter 10, 1 October 1975, *After Dark* sold 1,281 copies by subscription and 3,468 off the stand during one month last fall — nationally. Figures for Toronto alone weren't given.

Books

Contemporary Sexual Behavior: Critical Issues in the 1970's

Joseph Zubin and John Money (editors)

Johns Hopkins, (Pbk), 1976

The Modernization of Sex

Paul Robinson

Harper and Row (Fitzhenry & Whiteside in Canada), 1976, \$10.50

Perversion:

The Erotic Form of Hatred

Robert J. Stoller

Radom House (Hdcr), 1975, \$11.50

Delta, (Pbk), 1976, \$3.90

The New Sexuality

Hendrik M. Ruitenboek

Franklin Watts, 1974, \$4.95

Romanticism and Revolt

The mystery of sex, the very core of Romanticism, has been under attack for more than a half-dozen decades. And, while it has been idealizing, the process of demystification has not been without its stresses — most notably the tension of modern and post-modern theorizing. It is precisely in [the] antithesis of Romantic and anti-Romantic impulse, observes Paul Robinson, in ending his incisive critique of three modern sexual thinkers, 'that the distinctly modern element in sexual modernism is to be located.'

What with its air of the enigmatic, it is true that Romanticism gave sex a certain *elan vital*. But that was all. The enormous elegance came at the cost of necessary repression of physical sex. This occurred, Robinson notes, under the guise of 'human mindness and decorum.' Modern sex required, therefore, an anti-Romantic corrective: demystification.

Even sexual conservatives like Masters and Johnson contribute to the unmasking of sexual reality, if only by the 'sheer weight of [the] physiological detail' which their sexual manual imposes.

Still, there is a tension, and it arises from this dilemma: while we can no longer delude ourselves into thinking that sex is in the head, as D.H. Lawrence so aptly put it, we can't seem to get sex out of mind. The problem is that de-romanticized sex is a bleak prospect for the Modern-Sexual. All the strictly physiological aspects of sex are laid out in the individual over whom one — and there is just no better way to say it — gets romantic.

The modernization of sex, which is the scientific analysis of it, shows that in sexual behavior the mind and body move away from each other more than [in] any other [area]. So say psychoanalyst Robert Stoller. Joseph Zubin, a leading sexual modernizer, and not a psychoanalytic practitioner, points out that masturbation must finally give way to the sexual reality of 'the interaction between the two [human] participants in both the physiological and cognitive spheres, and perhaps this interaction is the most important aspect of the process.'

He goes on to note that this interaction may be more or less loving, more or less intimate, more or less genuine, more or less a number of things. But the question is what makes for 'genuine sexual behavior?'

This is the focus of Stoller's concern in trying to tackle the repressive concept of perversion. If the term has purchase, it is in the sense that Stoller uses it. He sees in perversion the existence of desire to harm others which leads to various sorts of sexual distortions in behavior. It represents a sexuality infused with hostility and misanthropy instead of love and intimacy. Normally this malevolent desire is res-

tricted to fantasy and is rarely acted out. Perversions actually represent defensive structures, and their effect is the depersonalization of sexual relationships, the erotic form of hatred.

The promise of modern sexual thought is to demystify sexuality through scientific investigation. The problem is how to do it without re-mystifying sexuality by making it a subject of scientific specialization. In the modern onslaught against Romanticism there is a danger of court of sexual depersonalization. I will return to this danger in the last section.

The Making of Modern Sex

Certainly the most modern of the three volumes under consideration here is the Zubin and Money collection. Almost every aspect of contemporary scientific research concerning sex — from brain functioning to homosexual segregation, from sexual behavior to sex education — is, in one way or another, addressed. It is a weighty text, fraught with technical material and the specialized language of science. It is not intended for the layperson. Nonetheless, in an important sense, it is where the modern study of sexuality is these days, in the hands of modern sex researchers.

According to Zubin, all the essays amount to a call for 'an end to the old taboos against sex... so that publicly funded scientific research can be expanded into all areas of human and abnormal behavior.' Perhaps it is only the inadequacy of expression, but there seems something strangely scientific about this plea, as though an end to old taboos has nothing to do with human sexual liberation and is concerned only with the accumulation of more precise knowledge.

To be fair, many of the essays speak directly to the sexual liberationist. Particularly in the second section, on women's sexuality, with its important essay on 'Maternalism, Sexuality, and the New Feminism' by Alice Rossi, and the seminal piece by Julia May entitled 'The New Black Feminism: A Minority Report.'

On the other hand, John Money, whose work is normally insightful and emancipatory, makes some pretty questionable statements in his necessary report on sex. Specifically, I'd like to know what he means when he says that gay people could prevent young people from getting 'involved in homosexuality through accident.' Or what force the concept of obligative homosexuality is meant to have in his discussion of experimentation and the construction of a healthy gender identity. In fact, his entire section on gay porn is problematic.

Two other un-liberating sections of the book bear commenting on. I am especially about the application of anti-romantics to reduce or inhibit certain undesirable (for whom, under what considerations?) sexual relations. And one must rail against the obvious injustice of the US Commission on Pornography's recommendation that, although pornography is not to be banned, it is to be censored to children, the 'innocents' nevertheless needed protection because 'parents [have] the right to control the exposure of their children to all forms of material including sexual stimuli.' Until what age? 10, 16, or to the full limit of the age of majority — 21.

For the Modernization of Sex, Paul Robinson's intellectual history of Havelock Ellis, Alfred Kinsey and Sigmund Freud and their work on sexual modernization. There is so much that is right in his analysis of these important sociologists that I am confident his slim volume will come to stand in lieu of the original works.

First of all, the book is simply and eloquently written. Robinson's style is invariably readable and his polarization and presentation are impeccable. He is obviously an admirer of Ellis and Kinsey (particularly their work on homosexuality) and is just as obviously charmed by them in Masters and Johnson. Despite this bias, he is not uncritical of the first two. Nor is he picaresque in his criticism of the second.

Havelock Ellis is likely the least read of the three theorists. Robinson's lucid and thorough overview of this scholar should cause a re-evaluating of what is known, and a re-examination of his work as deserved as it is rewarding.

Our image

But Robinson really comes alive when he turns his attention to Kinsey whom he heralds as "a kind of genital Marx." Kinsey is, so far, the greatest sexual demystifier of twentieth century thought.

Robinson's analysis of him is at once appreciative and cautious, laudatory and critical. More than all the others, including Freud it seems, Kinsey's work was guided by the absolute presupposition of sexual toleration. In terms of sexual politics, his ideological commitment was to liberation, and Robinson is not far off the mark in his flattering comparison of Kinsey to Karl Marx — surely the greatest liberation theorist history has yet witnessed. After all, no one has done more to expose the class bias of sexual behavior than Alfred Kinsey.

But Kinsey had his intellectual and personal failings too. As Robinson shows, he never fully faced the philosophical problems inherent in his notion of population distribution. This notion was of critical importance to the representativeness of his sample to the population at large, and consequently to the validity of his generalizations. His technique of using a 100% polling of selected groups and organizations was an ingenious statistical device, but one which Robinson shows could not ensure that, even amongst the white population of North America, which was the core of Kinsey's respondents, representativeness had been achieved.

Other problems arose in his theoretical approach. He argued, for example, that neither homosexuality nor homosexuality existed as distinct phenomena in the real world. These categories could only be meaningfully understood in terms of individuals who engage in homosexual acts or who have homosexual fantasies. But Robinson shows that when Kinsey came to give an account of the duality which existed between the extensive promiscuity of homosexuality inclined individuals on the one hand, and the low statistical percentage of homosexual "organic" outlets "on the other, he could not help but revert to talking in terms of a homosexual personality with certain characteristic traits. He could not help but violate his own theoretical injunction that "homosexuality" should never be used as a noun.

The other area of critical concern to all sexual libertarians is his study of female sexuality. It might be wise to see Kinsey as a misogynist, but compared to his work on men, his work on women's sexuality was fairly superficial. His collection of data and his theorizing were based on the assumption that women were sexually less conditionable than men, and hence less interesting to study. There is simply no glossing over the fact that, on this topic, his ideology was not equal to the mythifications it needed to combat. It seems that this was a personal shortcoming of his, and one which affected his intellectual objectivity. As if to underscore this point, Robinson shows that neither his persuasive critics — Reinhold Niebuhr and Lionel Trilling — nor even his less distinguished detractors, ever disputed Kinsey's conclusions and traditional views of female sexuality.

It is ironic that female sexuality should have been scientifically "sanctioned" by two such sexual conservatives as William Masters and Virginia Johnson.

And, whatever their grammatical and stylistic weaknesses (Robinson unsparingly points out both) they must be credited with breaking the ground in this area.

Robinson's analysis of Masters and Johnson is necessarily more tentative than his analysis of Ellis and Kinsey because their work is ongoing and thus subject to revision. He gives his fact but play, but he does not hesitate to criticize them for being sexually conservative and, closely related, for being unscientific. He points out their unflinching emphasis on marital sex, calling it their *summum bonum* and rightly so. He questions their heterosexist orientation in most matters (M.J.'s voluminous *homosex* is forthcoming). And he cautions their questionable methodological assumptions (the representatives of their subjects' sexual behaviour, for example). All of these things demonstrate their conservatism, and perhaps more importantly, show that of the theorists under review, Masters and Johnson are the



Havelock Ellis, important early modern sexual theorist

least scientific. Yet, in spite of it all, the overall effect of their *miscellaneous* is liberating, because of its demystifying nature.

In finishing his study, Robinson tells us that the quest for the meanings of sexuality is far from over. The question of homosexuality, for example, is still open. Even our understanding of homosexuality he recommends that "in return to Ellis' hypothesis of a congenital predisposition seems in order." Here I must record one major objection to all that Robinson has to say. Why he comes to this conclusion is quite unclear from the text. If the Zubin and Money collection (and most of the other research on modern sex) is to count, the quest for a uncausal explanation of sexuality (gay, straight, or whatever) is misguided. Such a search assumes a mechanistic causality in human sexual matters. Such a notion of causality is itself a mystification.

There is one minor quibble. Because of Freud's notion of over-determination in coming to understand the complex of sexuality, I would rank him as equal to Kinsey in his contribution to demystification. But Robinson has paid homage to Freud in his previous book. The Freudian Left. His aim is thus one of justifiable omission. And it is a small complaint of a study which otherwise has my wholesale admiration.

Robert Stoller's investigation into the mechanism and the concept of perversion merits close and critical attention. Stoller is no ordinary psychoanalyst. He is knowledgeable about the multiple facets of modern sex and is sensitive to the political issues. And well he might be dealing as he is with one of the most potentially oppressive concepts in sexual theory. For those who have dumped psychoanalytic theory, his attempt to give a strictly diagnostic and functional meaning to perversion will seem like a way of avoiding confrontation with gay liberation, feminism, radical therapy, and their stalwart ally, plain common sense.

Here I must confess my bias. I do think there is truth in psychoanalysis, and I do not believe that the concept of perversion, sexual and other, should be jettisoned altogether. With Stoller, I would, however, chuck *pervert*. Such a shift in discussion from analysis of psychological functioning to deconstruction, moralizing and social labelling. It would

be scientifically inaccurate, and inappropriate, to refer to someone as a (sexual) *perv*. One might talk of a person having a perversion as one might speak of a person's neurosis. I would not wish to see the concept of perversion abandoned entirely because one does see hostility and dehumanization in sexual relationships. This is essential in what Stoller is contending.

At the end of his study, on page 210, he states flatly:

"I do not wish to serve as one more grand master of sexual behavior, to judge if sexual freedom damages or enriches society, or to pronounce what laws should be enacted and how enforced to reflect our morality. But there is one concern I think is worthy of emphasis, if we deny the hostility and dehumanization in fantasies that makes for sexual excitement... we are denying the obvious, and that is *leolish*."

Much of what he says, here turns on how "dehumanization" is to be interpreted. Perhaps "depersonalization" better conveys the effect of being seen and treated as a sexual object rather than as a full human being.

In this current phase of modern sex, feminists and gay libertarians have focused in no small way on the question of sexual objectification. Like them, Stoller posits (note: he does not prove) the presence of intimacy and love as the motive force of sexual congress. This he contrasts with perversion. Perversions are those psychological and sociological structures which make one unable to relate to another person as a person rather than as an embodied delicacy for sexual consumption. If we begin to think of perversion in this way, then I think the general outlines of Stoller's argument deserve a hearing.

Of course the specifics of his account should be reviewed with skepticism and scrutinized microscopically. His hypothesis is that perversion is the result of a misperception of one's masculinity or femininity, and must be understood within the context of the Oedipal resolution. Those two propositions are certainly points of contention. I will not, therefore, detail his further claim that the origins of perversion are best understood as "blighted heterosexuality."

By "perversion" he does not mean all

sexual variation, and he explicitly excludes the possibility that in itself homosexuality could be deemed a perversion. This is not surprising since what makes perversion (as opposed to aggression) is the desire to harm the other. That desire is rarely acted out as it is in rape. Perversion normally involves a fantasy put into action in far less dramatic ways.

It is a fantasy (and thus a defensive mechanism) which stems from an inability to relate to the other realistically, as another human being, rather than as the embodiment of our sexual imaginings. Stoller does not wish to deconstruct the sexual myth-making power of fantasy unless it becomes an inhibition to relating sexually with another on an interpersonal basis. The "unless" here can not be used to dismiss his arguments with the accusation of sexual repression, for he quite carefully sets forth his objections to any restriction on sexual freedom. In fact, he closes his sketch with an ironic observation concerning the current social necessity of perversions.

In short, as Juliet Mitchell states on the back cover of the dust jacket, Stoller has made perversion a "subject for scientific investigation and human understanding." Which, of course, is not to say that he has understood it correctly.

Science and Liberation

Modern sex, then, is scientific sex. But it must be something more as well: liberated sex. Here, on the very point of liberation, we see why Robinson's is a right in bemoaning Kinsey as the great distasteful. Freud held, though not as religiously as some of his interpreters would have us believe, (consult, for example, his *Question of Lay Analysis* where he calls for social and sexual transformation) that civilization was achieved and maintained at the price of sexual repression. There is surely a paradox here. For while civilization may require sexual renunciation for its maintenance, only the advances which civilization brings can free sexuality from its physical vicissitudes (V.D., delayed pregnancy) and from sexual mystification. The latter achievement requires the critical intervention of those whose lives are most affected by sexual mystifications women and deviates. There is nothing automatic about sexual liberation in advanced scientific civilization. To assume that such a society as ours of itself makes for liberation is patently false. It can only make for the conditions in which sexual liberation is possible. The belief that the "scientificness" of anything makes for liberation is at best only a partial truth. The question of sexual politics must, therefore, be forthrightly confronted in any account of sexual modernization.

In Rutenbeek's *The New Sexuality*, the issue of sexual liberation is most explicitly addressed. Rutenbeek is a psychoanalyst, editor, and astiduous compiler of erotic modernities. He scores a bulls-eye in the pages of his introduction, "Contradictions of Sexuality," when he only slogan: freedom, the freedom to experience all aspects of sexuality without restrictions.

The book contains an accessible, if superficial, overview of some of the current issues and intellectual history of the "new" sexuality. He keeps his eye on the dialectic between repression and liberation. The dialectic is driven by the continual quest for sexual experiences.

Rutenbeek once again attacks "the myth of bisexuality" but with the same dull instruments as before. Robinson dispaches this "myth" more effectively. Sexuality, he argues, is not a myth, but most of its reputed presence is a homosexual cover-up.

Rutenbeek's little book is informed by the awareness that distortions of sexuality result not from perversions but from repression. As a result, its employment as a popular educative device in the struggle for sexual liberation is to be scorned.

Why are the above remarks of any import since many of them will seem obvious? The answer, of course, is in which they may not be obvious.

In her essay on female sexuality and maternalism, Alice Rossi, speaking as a

sociological and a feminist, debunks medical opinion concerning the process of childbirth and its relationship to sexual experience. Medical science, controlled by scientifically minded men, has convinced most women that there is no sexual pleasure in parturition. To forestall an obvious rebuttal, I should add that Rossi is not denying medical advances in the area of obstetrics, particularly the pain of labor. Nor is she advocating a complete return to "natural" childbirth, etc. Rather, her argument is that the

tracing of similarities between child birth and sexuality suggest that physicians serve the linkage, treat women in childbirth as they have in sex, and thus cheat women of a full, controlling role in childbirth experiences. The whole paraphernalia of medicine... serve the function of retaining the dominant status of attending physician, and thus prevent women from seeing the physician as her aide in giving birth, and not as her lordly deliverer.

Certainly to lesbian mothers and to gay women and men who have experienced psychiatric "neutrality," these "are powerful." The experiences that I have emphasized are the source of that power. There are certain types of experiences which scientists can not penetrate and which must be taken into account by other means. The sexuality of women and of gay men are among them. Insofar as these types of experiences become political questions, they must be addressed politically. Addressed, that is, by the Feminist and Gay Liberation movements. Modern sex is political sex and it must be understood as such.

Recently the most widely read intellectual journal in North America, *The New York Review of Books* (Volume 25, Number 6) devoted a number of pages to the topic of the "sexual revolution." The article's author, philosopher and critic J. M. Cameron of the University of Toronto, lists six different types of phenomenon as "seemingly (this qualifier) comprising the content of the sexual revolution. Space prevents a discussion of details, but at the heart of his interpretation of them all, and of this view of modern sex in general, is the failure to understand the way in which sexual experience becomes political. He fails to recognize what R. D. Laing called the "politics of experience."

I mention Cameron for two reasons.

First, I suspect this will be the only attention which the *NYRB* will afford to the sexual revolution, and will therefore become the liberalist "line" for the hordes of petty bourgeois intellectuals who are the teachers on this continent. And, second, because his analysis is typical in the way it misses the importance of the validating function served by personal sexual experience. Established religious and social conventions have nothing to compare with this validation. They are merely boxes into which people's sexual lives are crammed.

Cameron finds comprehensible and commendable in C. A. Tripp's *The Homosexual Matrix* the very notion most gay liberationists find too conventional when referring to Tripp's "lack of wisdom insight" that "the opposites attract." *Vive la difference*, but to elevate that commonplace to the status of a psychological principle strikes me as a bit silly. Views such as these invite a return to a slavishly Romanticism. To the nostalgic, that may be welcome. But to those whose sexuality falls beyond the pale (homosexuals) or is distorted by romantic balderdash (women), it signals nothing less than sexual retrenchment.

It is to be hoped that Romanticism is gasping for its last breaths of life. And that the Camerons of the world can offer to those whose sexualities lie beyond the hands of science and liberation politics no better fate. Still, and here Robinson may be right, those who lament its passing may be legion. Why? The answer, I believe, is relatively simple. Many will feel a void, an emptiness, much all the information of scientific sexuality can not begin to fill.

Not too long ago, I expressed many of these sentiments to a man for whom I have great affection. He said that my rational analysis left out the spontaneity of sex and love. He was skeptical of my

"liberated sexuality." His words gave me pause. They made me think that perhaps the views I have come to hold on these matters are too clinical, too removed from the humanism of the romantic world view.

This is precisely the problem which the passing of Romanticism presents. As sexual moderns, says Robinson, we face the dehumanized future, whose emotional emptiness we fear even while we anticipate its greater freedom.

To those who accept this as a real problem, facile solutions will smother dogmatism and insensitivity. The liberation of sexuality is no promise that the interpersonal problems created by sexual intimacy and human emotions will disappear from our lives. It does, however, mean that the ability to resolve those difficulties, in ways appropriate to the personalities involved, will be enhanced by the openness which modern sex fosters.

Therefore, the only "answer" I could offer my friend was my firm belief that from the struggle for liberation will come freedom. And from the practice of freedom will come the maturity to grapple with the real problems of sexuality, demystified.

by Herb Spiers



"The notion of female sexuality as a threat to social order is a keystone of the particular ideology of sex roles developed in the 19th century." Hysterical fits, the only acceptable outlet for many Victorian women, both perplexed and angered medical men.

The Horrors of the Half-Known Life: Male Attitudes Toward Women and Sexuality in Nineteenth-Century America

G. J. Barker-Benfield
Harper and Row, 1976, \$15 (hbr), \$3.95 (pbk)

Over a century ago, it was written that people "make their own history, but they do not make it just as they please. They do not make it under circumstances chosen by themselves." This principle gives us a reason for concerning ourselves with the outmoded and outlandish attitudes described in this book at the same time that it makes — by its being neglected — the book's major failing.

As 20th-century lesbians and gay men we live our lives and "make our own history" under the circumstances, both technological and ideological, set by the dominant heterosexual society. To fully comprehend that culture is essential to liberation since what we are able to do is limited by our historical "circumstances." History in this sense poses to us both the problems to be solved and our range of possible solutions. The desire to be free can be our motive but not our means. Ideas, impulses, and intentions can no more liberate us than the idea of human flight enabled people to fly before light-weight metals and an internal combustion engine were present circumstances.

Although homosexual behavior is virtually absent from this book, the atti-

tudes under examination are the forerunners of the attitudes we experience today, in some cases barely transformed. Gay people thus have much to gain from studies like this despite their heterosexual focus. As a study of sexual ideology, this book might have been an analysis of how prescriptions of sex roles and sexual behavior fit into 19th-century society, how changes in these "circumstances" arose, and how these changed the way people make their history. For that noble and potentially liberating project, the author has substituted only an entertaining account of these eccentric cultural leaders.

Indeed, the story is a lively one, the personalities described are fascinatingly bizarre and neurotic, and sex (particularly masturbation) is rampant. But rather than offering, as the title implies, a study of the sexist attitudes of American males set into the parameters of chronological change, geography, and class difference, the author treats us to highly speculative psychological analyses of the life and writings of three leading ideologues: Dr. J. Marion Sims (the great innovator and traditional hero of gynecological surgery), the Reverend John Todd (story preacher and popular author of young persons' advice books and a

stiffness and nastiness of certain ideas of their era, and possibly even allude to those ideas in terms of their individual psychology (anxieties, phobias, insecurities, etc.).

A major theme of Barker-Benfield's study is that after about 1830 American males faced increasing competition and risk of failure in the "archaic" world of Jacksonian democracy. The author's analysis of anxieties about success — in the male sphere of business and adventure, thereby connected to their identity and their manhood — led to new forms of systematic attempts to subordinate and control females, especially female sexuality. These attempts included the substitution of male districts for female midwives, male control of contraception, and the imposition of anti-abortion legislation.

Female sexuality, in its assumed heterosexual form, was seen as threatening in its demands for husbands' sperm because the contemporary "conservation-of-energy" model of the personality asserted that sexual release deprived men of the nervous energy needed for survival and success in the world. Thus the fear of the loss of and masturbation phobia of the period is related to this spending-versus-saving model of sexual energy, which Barker-Benfield has labelled the spermatic economy.

The notion of female sexuality as a threat to social order is a keystone of the particular ideology of sex roles developed in the 19th century. That ideology, new indeed in the 19th century yet surviving recognizably today, is understandable only against the background of social transformations. In brief: from the latter part of the 18th century the mutually interdependent work of wife and husband in agriculture and domestic manufacture was gradually transformed into a system of male breadwinners supporting their dependent wives and children by wage-labor. Out of this fundamental economic change in the modes of production develop various transformations in social relations, one aspect of which is sexual behavior and ideology.

Herein was born the now too familiar doctrine of separate spheres: masculine and feminine, differentiated physiologically, psychologically, politically, and economically. Namely that male and female spheres of life are sharply and distinctly divided: that women are by nature emotional, domestic, nurturant, morally superior, and generally with little need for or interest in sex. Males, by virtue of their genitals, must go out and work, compete and take risks, while females are reserved for the pedestal. (Despite the brevity of this summary, it should be emphasized that the sex-role division we find so pervasive and so damaging to lesbians and gay men is a particular historical circumstance shaped by interaction with 19th century industrialization, it is not an unchanging concomitant of all societies, or even of all male-dominated societies.)

The ideological bifurcation of human spheres was relieved further in a doctrine of "true womanhood," idealizing women as the epitome of civilization. The concepts crystallized out of new needs evoked by men in the rapidly developing commercial society and new threats by women reaching for the wider options a "democratic" and socially mobile society could offer. Thus the new endeavors to control women and their sexuality were not the willful actions of merely selfish males to accrue personal advantage, but were attempts to prevent social anarchy.

The scholar's labor observer of the American scene in the 1830's Alexis de Tocqueville foresaw the challenge that democracy in America "will raise women and make her more the equal of man." And he revealed Americans' distress over the outcome: "by thus attempting to make one sex equal to the other, both are degraded, and from so great a model, the works of nature, nothing could ever result but weak men and disorderly women." This fear of weak men and disorderly women "as a social evil, then as now,

propagator of anti-masturbation phobia); and Dr. Augustus Kinsley Gardner (author of popular advice on women's health and the dangers of too much sex). Barker-Benfield takes us through endless detail of the personal histories of these three men without ever establishing the connection between their (admittedly popular) writings and the daily realities of American males and females.

By avoiding the critical questions, the analysis becomes insipid, if amusing. The history and dangerous politics, that is, to approach sexual and social oppression as if it were primarily the result of a few pedantic intellectuals, reinforces the basically conservative thinking that liberation comes simply from challenging silly ideas. Consider two modern analogues: (1) We know homosexual men aren't child-molesters and don't want to be women. Therefore liberation will come by abolishing such erroneous ideas. Therefore the struggle for liberation need be only verbal and ideological. (2) Black people are in a disadvantaged position only because of misunderstanding and prejudice. Therefore "Brotherhood Week" will solve the problem! To engender real change we must recognize that ideas are not freely floating, autonomous, historical entities. The struggle for rights of particular social and economic relations. If we are to challenge the power of those ideas we must understand exactly who holds them and why, and what segments of the society gain most from encouraging the general public to maintain certain oppressive ideas.

Now, this book fails in exactly the way much current gay liberation thinking fails. It reacts with righteous indignation to the

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6/Our Image

Our Image

bears witness to elements of common struggle of gay people with feminists.

This book, then, describes the attitudes toward an enemy within society, the potential anarchy of female sexuality. Control was attempted by restricting the frequency of dangerous and depleting sexual intercourse; by usurping previously female-controlled activities as childbirth, contraception, and abortion; and by establishing surgical access to female genitalia. Documented as well is the ideological matrix for these actions. Yet except for invoking "growing urbanization," "increasing industrialization," and "democracy" again and again, the author never accounts for the rise of this ideology or its specific contours except as the result of the (psychologically interpreted) personalities of three men. We get no clues as to how such an ideology sustained itself against the challenges of feminist attacks, economic shifts, etc. He tells us that medical men managed to successfully drive female medicine out of business, and invokes anxiety about women as a cause. He describes the invention and establishment of gynecological surgery and accounts for this invention by the sadistic need to cut up the female genitalia which insecure males feared so much. It is hard to deny that this might be an element in the story, but an historian can hardly ignore its relation to the rapid and revolutionary medical developments in the period of the fact that Dr. Sims new operation, the repair of the vesicovaginal fistula (or successfully solve a most distressing infirmity that countless women had suffered with ever since they had been giving birth.

The fundamental insufficiency of an approach that explains oppression and exploitation as a purely psychological factor or a result of primarily psychological factors is a more important problem than the weakness of one historian's book, for it is the same approach which weakens gay liberation when our analysis focuses too exclusively on a phenomenon now popularly called homophobia. My claim is that studying — or attacking homophobia (even if it really does exist, like a sinister microbe infecting unsuspecting citizens, families, friends, even ourselves) is only one small part of our liberation. It is a part that we are comfortable dealing with, but the endeavor often diverts us from the important work of seeing how social structures and social forces use homophobia and maintain it, not as an accidental aberration that sanity and good will would abolish, but as an integrated strand in a system of oppression.

Perhaps one extended example of Barker-Bentley's psychological analysis of sexist oppression will reveal what I see as his analytical weakness and will thereby illuminate similar weak analysis within the gay movement. The gynecological surgeon A. K. Gardner recorded his experience with students at vision as follows:

"The government provides poor old work horses for the use of students, to accustom them to operate. The unhappy creature is led in, snorting and trembling at the sight of, and smell of blood around. Before he has time to recover from his amazement, his legs are drawn firmly together, and he is thrown to the ground. A dozen pupils leap upon him and begin their horrid operations. With a red-hot iron his skin is cauterized. One cuts off two inches of the tail, a second two more, another takes out the muscle, and a fourth a bone, till that member is entirely gone. Imaginary wounds are probed. In the meantime, the poor helpless animal struggles and flounders, sighs, weeps, groans, screams. He cannot move. The blood oozes from a hundred orifices, those poor dumb mouths, till finally death, the angel of mercy to the miserable among men and beasts, comes to his relief."

This report of Gardner's is analyzed thus by Barker-Bentley:

The most obvious explanation here is because the budding veterinarian students patient... and the young, medical student Gardner's prospective female patient... women... would soon be subjects for Gardner's knife. Gardner

also used the cauterization for some diseases of the female sexual organs.

For Gardner the cutting up of a horse also connoted the punishment of masculinity in its genital and subliminal form, and perhaps of the son guilty of being born, and assimilated on the spiral of hostility, more guilt for it, more hostility, and so on. Gardner had identified himself with the horse receiving cuts from the lady rider's whip (which suggests another reason why he may have accepted being the hireling of rich women, his position of being a combined business with pleasure, as well as being a hostility). So this vivisection of a horse seems to have represented a male desire for radical punishment, the destruction of the genital horse and the extinction of life altogether. It incorporated the desire to turn inventive genius, medicine, and science against the male self in an act of scientific self-torture, a hatred for and relinquishment of future male progress in favor of a return to the past, to childhood, and to woman. He wished, at some level, to give up the baggage of male identity, and the success which the possessor of the penis could attain. Punished, he felt, blinded, castrated, and reduced to a bleeding liquid, he would at last be worthy to be involved by a disinterested angel of mercy, the apotheosis of the sainted female power that Gardner saw his mother embody. The agony his birth had brought her must be redeemed.

Such destruction was a preemptive defense against the possibility that by which the man felt appropriately threatened by woman-as-mother."

Though we must admit that Gardner probably at times did brutalize women patients in the name of medicine and morality, Barker-Bentley's speculation as to his motivation is problematic in itself, and even worse, distracts the reader from coming to grips with social forces that make his particular kind of sex-act common among both men and women of that time. Similarly, to psychoanalyze homophobia, psychiatrists, judges, legislators, clergy, etc. has its amusing side but is fundamentally distracting and irrelevant.

Horror of the Well-Known Life reveals some of the interesting contours of yesterday's historical landscape. But its politically conservative approach severely limits its utility both for scholars and for activists.

People interested in exploring further the 19th-century sexual experience will find the following books both readable and reliable: Mary P. Ryan, **Womenhood in America from Colonial Times to the Present**, New York, 1975 (a fascinating account and brilliant analysis of the transformation in sex roles due to industrialization); Barbara Ehrenreich and Deidre English, **Complaints and Disorders: The Sexual Politics of Sickness**, Old Westbury, New York, The Feminist Press, 1973; and Alex Comfort, **The Anxiety Makers: Some Curious Preoccupations of the Medical Profession**, New York, Delta, 1973.

In addition to these three paperback books, the following articles are worthwhile. Though the scholarly journals they are found in are not as accessible as the above books, they are available in most university libraries: Barker-Bentley, "The Specimen Economy," **Feminist Studies** 1 (1972); Barbara Wertheimer, "The Cult of True Womanhood 1820-1860," **American Quarterly** 18 (1966), pp. 151-174; Carol S. Steinberg and Charles Rosenberg, "The Female Animal, Medical and Biological Views of Woman and Her Role in 19th-century America," **Journal of American History** 60 (1973), pp. 332-356; Carol S. Steinberg, "Beauty, the Beast, and the Midland Woman: A Case Study in Sex Roles and Social Strains in Jacksonian America," **American Quarterly** 23 (1971), pp. 562-584; and "The Female World of Love and Ritual: Relations between Women in 19th-century America," **Signs: Journal of Women in Culture and Society** 1 (1975), pp. 1-29.

The historiographical principle quoted at the outset is from Kurt Marx's **The 18th Brumaire of Louis Bonaparte** by Bert Hansen.

Gardens

Graham Jackson

Catalyst Press, \$3.95
Ian Young's Catalyst Press has received some well-deserved attention of late. His own book of poetry, *Common-or-Garden Gods*, has been widely reviewed (although I thought unfairly in *The Body Politic*) and now *Gardens*, a book of short stories by Graham Jackson, deserves the same attention. It is a first-rate set of tales.

Jackson is best known to me for his erudite and perceptive essays on ballet in *TBP* and he brings the essayist's precision of language as well as the imagist's vision to his fiction. *Gardens* is a superbly detailed and suggestive story of a fifteen-year-old lad who overhears the conversation and sexual play of two gay men in the next garden. "The others had told him all about fags." So much of what is there is left unsaid by Jackson, but the boy's painful smile to his next-door neighbours at story's end

eloquently makes it. It suggests young Jason is not the child his grandfather thinks he is, the child who still must drop his drawers for occasional whippings, but a man who is learning to love other men. Not all of the stories moved or interested me. Frankly, *Praine Dreams*, a conversation between a male interior decorator and a female library worker in which nothing is communicated, seemed slight. Oddly the story was both blatant and ironic and yet precious at the same time. *Hennetta* and the *Green Man* is a fantasy concerning an elderly woman who keeps a dwarf locked in her basement. Again, the sensuality was too rarified and the whimsy too flat and spiritless for my taste.

But these are quibbles. The volume has nearly a dozen stories, the proportion of which are finely crafted and a joy to read. Another favorite, *The Shirt Off My Back*, is a joyous, unselfish tale of a ballet critic who lusts after a dancer. Jackson knows and the reader knows that the two will land in bed together at the end but we are toyed with accordingly. Like the critic we are on tenterhooks until the invitation for drinks makes all right with the world. As Gary Catrom's graphics in *TBP* suggest, it's the little things.

Jackson is a sensualist who can make the word "naked" dirty once more. Anyone who can do that has got to be good.

by Paul F. Pearce

Theatre

Our Own Voices

Coffee House
4th Annual Gay Conference
Toronto

It had never really happened before. An evening in which lesbians and gay men from all over a Canadian gay conference got together to socialize and to be entertained by performers from our own communities. An evening so packed with entertainment, in fact, that there was barely enough time for intermissions.

There was considerable variation in the quality of the music and theatre acts, but the undoubted highlight was Sarah Ellen Dunlop, whose electric-piano rhythms sent the audience into a frenzy of hand-clapping and bum-bopping. Home-grown writing flourished too. Three playwrights—Graham Jackson, Bob Wallace, and Michael Rordon—produced short dramatic sketches especially for the evening. Rordon's two playwrights were the most politically acute. *The Human Approach* dramatized the struggle for control of the soul of a representative gay man by a cop and a psychiatrist, and *The Freedom of Arthur True* was a monologue exposing to ironic scrutiny the conflicting roles available to a gay man in the suburbia. Bob Wallace's *Mary Hartman Rerun* was a light-hearted look at one young man's crushing tactics and Graham Jackson's *Two Artists* subtly explored the tensions of artistic integrity vs. celebrity. Actors David Martin and Gary Catrom were the best of a very capable troupe.

Laura Walker, singer at conference coffee house.

photo: Gerald Hannon

The evening was fairly bursting with possibilities for the future: what about a regular coffee house? Why not a gay theatre? There is no shortage of talent out there. As the person who initially made a few phone calls to get the evening going, I was amazed at all the people willing to help out in such a venture. The show was assembled in a remarkably short time and despite some unevenness of content, no one would, I think, dispute the general competence of performance and production. As a result of that evening, there has been considerable interest in making something like it happen again. The time may finally be ripe.

I perceived in the course of *Our Own Voices* the innumerable of two separate cultures: the lesbian and the gay male. (Neither, of course, are very highly developed; it is only recently that we could have even thought of such an entertainment.) But the difference was there and it wasn't merely that the male was more sexist. There was an intensity of emotion in the lesbian reaction to Sarah Ellen Dunlop (and to the other women singers to a lesser extent) which none of the male contributors could match. The latter were more salacious, more distanced. Early in the planning stages, it had been decided to make the material entertaining primarily, but with some gentle political points. If we had attempted to be more militant (everyone was aware of how difficult that is to pull off), the emotional contrasts might have been more equal. It's possible that the economic disparities between men and women can help account for the difference in tone: women as yet simply have less room to manoeuvre in this society, and the emotions of oppression are closer to the surface. It's clear from the success of women's music festivals that attempts to create lesbian/woman culture has some primacy right now. Perhaps male energies have been more easily assimilated into traditional show business.

Can the two cultures' interests? The co-existence on that night was an uneasy one. But to be fair, you don't come to something so unprecedented entirely free of misconceptions and distrust. We were trailing the conventional wisdom that the atmosphere of respective same-sex gatherings changes when the two are brought together. We don't get much chance to test that proposition in this city so impressions from one occasion may mean nothing. In any case, it is not yet a meeting of groups of equal strength. With social outlets for women in Toronto as limited as they are, it is more important at this stage that the struggling lesbian coffee house. The *Three of Cows*, be supported and developed. But eventually, the sharing of our own creative voices and discussions of mutual criticisms could be rewarding.

Certainly the acute experience of a performance helps to clarify fuzzy or preconceived notions, political or otherwise, about certain kinds of theatre and music. I now know, for example, beyond any

doubt that the banana-wielding radical-drag, camp sensibility of the early 70's has nothing to say to me. It appears to say exactly less to younger people. I already knew that women found it offensive or puzzling, but it took the performance of "You Can't Get a Man With a Gun", to focus my own reactions to this fading form of gay male humor. The old formula (take an old favorite song, give it a same-sex-twist and camp it up like mad) was a manifestation of entertainment under repression that has less and less impact now. Bye, bye banana! Some other questions that occurred to me after that evening: Was the disapproval of full-frontal nudity in *Arthur True*, and the accusation of "preoccupation with sex in the men's sketches justified, or was it merely unexamined erotophobia? Was the sentimental/spiritual thrust of the lesbian music simply a response to immediate needs or was it representative of an inward-looking apologetic perspective? Is writing something with specifically gay male or lesbian focus in this context inherently sexist? Is a sense of humour the first thing to go amongst those with political consciousness? Are there people out there who think they have the answers to these questions?

by Edward Jackson

Film

The Naked Civil Servant

Thames Television International
Jack Gold (director)

This film documents the life of Quentin Crisp, a gay Englishman who, in his early 20's, decided that his life's mission was to be as openly gay as possible. Crisp is still living at home when his story begins, and he has not yet discovered his sexuality. By this point, however, he has come to abhor the lifestyle and values of his parents, and, in a curiously ingenious manner, is quite open about his lack of sexual attraction to women. His chief fascination in life seems to be his mirror image, but this leads to much better things one night when he discovers part of London's gay underground, the late 1920's version of today's gay street and transvestite culture. Crisp is instantly recognized as a kindred soul before quite realizing it himself, and has soon discovered the delights of flamboyant dress and exhibitionism. In the late 20's, of course, public drag was impossible, but Crisp's costume of brilliantly henned hair and liberally applied facial makeup was very effective.

The film continues through the difficulties faced then, as now, by an openly gay person: queer batters, police

harassment, dismissal from jobs, and rejection of other gays. The last was the most tedious persecution of all since Crisp was left without a social community to live in and relate to. His friends were airy liberal straights, entertained by his eccentric appearance, but decidedly uninterested in the problems he faced in society as a whole.

It is precisely these very affecting scenes of gay oppression which leave *The Naked Civil Servant* open to serious misinterpretation. *The Boys in the Band* was widely accepted as a definitive statement on the gay experience despite the narrow segment of the gay population it portrayed. The two films cannot be sensibly compared, but there are enough stereotypical notions of the gay experience in this film that would allow it to be viewed in much the same manner as *Boys in the Band*. For example, the film dwells just enough on Crisp's loneliness and inability to find a stable and satisfying relationship; these two clichés can and will be trotted out once again as part of the "sad truth" of gay life. Similarly, Crisp's exhibitionist and flamboyant appearance will be seen as the perverse defiance of an unstable mind, rather than a gay man's outrageous assertion of his right to lead his own lifestyle. Like *Boys in the Band*, this picture invites a response of compassion and pity from the liberal consciousness, while it tacitly reassures the superiority of heterosexual life.

The general tone of the film is by no means negative, however, and there are many humorous and exuberant moments: Crisp surrounded by an admiring crowd of American sailors, or the time he takes home an American GI for one of his few really enjoyable sexual encounters. As well, the genuinely terrifying and anguishing scenes of gay oppression were transcended by the elation one felt at a gay man rising above a society determined to crush him. The film ends on just such a note when Crisp, well into his 60's, is confronted by four newly-pubescent punks who threaten to report him to the police as a child molester. He sweeps triumphantly past them declaring they can do no more to persecute him than has already been done, and that he is one of the stately old homos of England.

The Naked Civil Servant is a fine piece of gay history, and realistically documents an oppressive underground lifestyle many younger urban gays have never experienced. Crisp's story is an impressive propaganda piece as well. His defiant openness and self-acceptance are as inspiring as his persecution is anguishing and upsetting. Whatever reservations many gay people have about drag and gay stereotypes, Quentin Crisp speaks to us all in a manner more encouraging than disheartening. It is precisely this kind of statement which is long overdue to counter the entertainment media's slanted view of gay life, and its silence on the subject of gay oppression.

by Robert Trow



The Naked Civil Servant, a filmed dramatization of an autobiography by Quentin Crisp (l.), stars John Hurt (r.). The film was enthusiastically received at the recent 4th Annual Gay Conference in Toronto.

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Don Mager of Detroit has done the gay community a service by compiling his "Gay Lib Calendar," listing historical and cultural events of special importance to lesbians and gay men, and birthdates of homosexual writers and artists. Mager has done a very fine job of research and must have had to dig deep with a left-handed spade to unearth some of his tidbits of information. Wherever did he find my birthday, for example, or Kirby Congdon's!

In any pioneering reference work, as Mager is well aware, a few errors are bound to creep in - Ronald Firbank is listed here as an "American writer." These can be easily corrected. But one aspect of Mager's approach raises a more serious objection. The calendar abounds in such entries as "b. 1157, King Richard I, the Lion Hearted. His lover was Raife de Clamont." This is certainly straight-forward, but it strikes me as more than a little crude. Mager seems preoccupied with coupling up pairs of individuals, each as "the lover" of the other; sometimes the relationships referred to were quite transitory or uncertain. A. E. Housman and Adalbert Jackson, Flaubert and Maximine du Camp.

Baldy to describe Vita Sackville-West and Virginia Woolf as "lovers" is to grossly overemphasize a very complex and rather uncomfortable situation! And when Mager lastlessly refers to Peter Onofsky as Allen Ginsberg's "primary lover," the spectra of ranked categories of "secondary" and "tertiary" lovers is too unappealing to contemplate! I hope this nonsense is dispensed with in any subsequent printings except where it is clearly appropriate - Gertrude Stein and Alice B. Toklas, for example.

The first edition of this calendar has had to be inexpensively produced on

Our Image

The Ivory Tunnel

Small Press Books

U.S. federal government intruded itself, in the form of a sizable grant from the National Institute of Alcohol Abuse and Alcoholism. This sounded just grand at the time, but has turned out to have been the organization's death-knell.

The Stonewall Centre was a diversified amalgam, providing a number of different services to gay people. The federal grant, on the other hand, was restricted to one programme and one only: the "treatment" of alcoholism. This meant that a single programme within the complex was suddenly inundated with funds, was able to pay salaried employees, even to attract additional funding. It also meant that the centre was subjected to various "outrageous licensing, credentialing, certification, funding and reporting requirements." According to Stonewall, the government bureaucracies and agencies established to supervise, administer and oversee such projects actually worked against the Centre's remaining in existence.

What often begins to happen in such situations is that private donors, especially those without much money, are no longer inclined to fork over their dollars, feeling that all that government cash should be enough for a while. Volunteer workers, working quite naturally why they should be giving their time, energies and skills for nothing when others are drawing comfortable salaries with prestigious-sounding titles. As a result, things start to collapse.

Eventually, the final blow came for Stonewall: the federal grant money was cut off. As at the end of September, 1976, the "therapeutic centre" is no more, and the fine old building that housed it will be abandoned.

There is another unpleasant aspect of all this, shown up by a booklet Stonewall sent us. As far as I know, this is the first communication we've had from the people there since the project began, and its main purpose seems to be to serve as a very glorified "employment wanted" brochure for the now-unemployed staffers. Flattering photographs of the "Directors" smiling flowers, perched on ladders or staring pensively into the distance decorate exhaustive lists of their credentials in education, "Counselling Psychology," therapy, broadcasting, and - of course - the advertising business. Stonewall may be running out of tax-money, but there was enough left in the pot to provide the ringleaders with this nicely produced piece of PR to be mailed all over the continent (or all over the world for all I know - I ended up with three copies).

The "Administrative Director" of all this is one David Lewis, who surfaced in Toronto a few years ago boosting the grand new gay book publishing company he was starting; it was going to "revolutionize the industry" (that's the gay ad-man talk). When it all fell through, several writers whose books had been promised publication for many months were suddenly left holding a bag full of nothing. Lewis fled to Vancouver where he was given to describing himself as "wealthy," and thence to Seattle in line to fit right into the funded programme at Stonewall.

I'm sure the Stonewall Center helped some people, and that most of the staff were sincere and hard-working. For them too, it's unfortunate that the gay business is now in its dying days giving off such an unpleasant smell.

The grim little lesson here is an old one. "All that glitters is not gold," maybe, or lookout for iron fists in velvet gloves.

Massive amounts of government money made sure Toronto's Rochdale experiment was done before it began; the same has happened to the Seattle centre. Co-operative organizations should not be too eager to come running and all up and beg for government crumbs, wagging their tails with delight. They may get kicked.

by Ian Young

October/Body Politic

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Havelock Ellis,
Alfred Kinsey,
William Masters and
Virginia Johnson

by
Paul Robinson

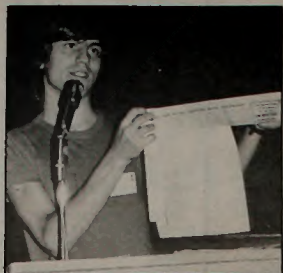
In this lucid overview, Robinson examines the writings of the most influential sexual thinkers of this century. He identifies the assumptions, tensions, biases and modes of reasoning that characterize their work and emphasizes their role as theoreticians.

"There is so much that is right in his analysis of these important sexologists that I am confident his slim volume will come to stand in lieu of the original works."
Herb Spivak, *The Body Politic*.

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Our Image



Images from the 4th Annual Gay Conference
Toronto, September 1976

Photos by Gerald Hannon and David Gibson

It pays to increase your word power

The trouble is, no two people mean exactly the same thing by the same word. The resulting confusion leads directly to high art, adventure, war and chaos. Clearly a hopeless means of communication, but what are you going to do?

Let's get off to a good start with something we all disagree on. I've heard any number of arguments against the word "gay", most of them from usually unreliable sources, most along the lines of "Gay means cheerful and you people certainly aren't that." Yawn. The Toronto Star still bans the word, a staff writer told me, I suppose because of its political more than its cheerful implications. My own feeling is, as always, mixed: it's the only name that hasn't gotten lost on us by nasty, ignorant straights, and it's tacitly accepted by a majority of the people who are it and many who aren't. It would be a hell of a job to find or invent, substitute and sell another. I think what bothers me about it is that it's not exclusively ours and its meaning isn't entirely clear, even to us. A male homosexual trumpeted defiance: "I'm not gay, I'm queer." Notable sentiment, trouble is, he was, decidedly peculiar; therefore not a good example of creative or rebellious usage. To some people it means simply homosexual (is there such a thing?), to others it can only mean openly homosexual (dare I say "aggressively?"), a word that's earned by paying a certain kind of dues. Another interesting objection, oddly enough from a straight woman, was that it doesn't ring as it should; the way "black" does - she said it's inadequate. To these it's a silly word. I suppose we'll just have to build the ring into it over a period of time, by repetition and tone of voice. I'm glad it's so syllable.

Gorgeous word challenges are thrown out all the time by good writers, even in reasonable translation. Genet described one of his lovers as having "mobile buttocks". A ravishing term, I couldn't figure it out, but began earnestly to look for examples. Gradually, with the help of some body-insights from a dance class, I was taking it, made the prettiest sense: a wonderfully graceful flow of freedom through the back and the legs that makes some men's buttocks - it isn't never stop by any means - not sloppy, never sloppy, but mobile. There's no other way to describe it as well. (Someone accused me of "objectifying" in this little search, but I wasn't, I was "particularizing", which is quite different. What say tricks you can play with words.)

Speaking of "gay", isn't "straight" a stupid word? You can win some rude disabilities from it, but generally it implies "correct". As in Melton Diamond Lager beer, advertising itself as "straight lager" - if there weren't already ample good reasons for a boycott, surely there's one for us. An intriguing alternative to "straight" was offered in a newspaper headline under a milk-marketing story: "Skim subsidizes Homo." If we're the homes and they're the skins, would 2% be bisexual? And I guess cream would be on our side, wouldn't it?

Also speaking of "gay", there are a great many public washrooms in the world, and a great many people visit them fairly frequently for one reason or another. So why not more gay graffiti? Not the "Frank likes hot heavy cocks call such-and-such a number" variety (though it's probably a reasonable if risky form of communication - or public relations) but higher forms, funny or nifty. I did almost all the washrooms on the New York State Thruway (southbound, at least) last month, nothing classic, just "Gay Rights Now!". Maybe I should have shut up. Let I ever get into the U.S. again? Penknife is good if you have the time, spray paint if you have the pockets

either if you have the nerve, magic marker a practical alternative. I'll be looking for you.

Promiscuous/Effeminate/Deviant. What hateful things have been done with and in the name of those words. Stupid people always ask: "Is it true homosexual men are more promiscuous than heterosexual men or lesbians?" Possible answers: "Yes." "No." "Stupid question, no answer required." "We are more flexible in our relationships because, except for a giant umbrella NO, we haven't suffered under the petty restrictions applied to heterosexuals; once we come out from under the NO we can be pretty free in our comings and goings - heterosexuals, by the way, crave this kind of freedom and go to all sorts of bizarre lengths to simulate it. As for lesbians, it seems that if they throw off their doubly onerous NO burden, anything is possible." Then they ask: "What is the basis for the belief that homosexuals are effeminate?" That's a mischievous question, because they avoid saying whether they believe it. Possible answers: "None of the lesbians I know are the least bit effeminate." "My dear, the very idea is patently silly."

"The basis is: instead of sensibly recognizing and enjoying a full, lively range of human behaviour, the headless have swallowed whole the idea of arbitrary categories, and most of the minority ones have negative connotations. Just, 'effeminate' men, 'masculine' women, e.g. East German swimmers with broad shoulders are considered in some circles to have lost any legitimate claim to womanhood." How brainless it all is.

Deviant/deviate is another matter; I rather like it. I give it my own proud inflection. Webster says: "an individual who differs considerably from the average." Having no respect for the average, I'm enchanted. And "characterized by or given to considerable departure from the norms of behaviour in a given society." Finding the norms of the given society to be by and large a mess, I'm doubly pleased with myself. Of course, there's no denying the word is flung at us like mud, as are "promiscuous" and "effeminate".

Seems the best thing to do is to re-define the words for ourselves and pass on the definitions to as many people as will listen. The others? If they're in a position to harm us, we'll have to silence them. Somehow.

Have you seen the Big Brother (healthy adult male influence or fatherless boys) campaign? One Boy One Man: it throbs. Well, there's a perversion. If they say it, it's good words; if we say it, it's prey on an endless children. Did they have any idea what they were doing? It does have a nice tilt, I must say.

Word say words about people, they spring out in bright relief if you watch them. A man asked me if I would mind terribly if he "sodomized" me. Imagine. That's a very rich word, purple with implications of crime, sadism and healing in a version. I declined, it sounded to me a very dangerous undertaking. He slipped imperceptibly from "interesting" to "odd" in my ratings.

"Bow on earth is a 'blow job' called a 'blow job'."

by Michael Riddord □



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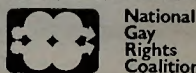
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What do you say to a guy after you've blown him in the park?



It is not our general policy to publish unsigned articles. However, in this case, our legal consultants have advised us not to publish the name of the author. It is illegal to have sex in a public place, and a park is a public place. The author is reporting and interpreting an actual incident, and it is our understanding that the article, if signed, could be seen as a confession.

The author might then be charged with gross indecency. That is a serious, indictable offence, and we have decided it would be unwise to publish the author's name. The editors.

I love having sex in the park. I love the dark. I love the hint of city lights and the streetcars moving on the hill like great tin fish. I love the quiet, the shrill, invisible birds, the damp grass, the thunder of a high wind in the trees. I love getting a hard-on as soon as someone gets within 10 feet of me. I love the sudden hand and the sound of zippers. The slutstubby men who peer at us like strabismic. The quick, dissolving cum.

I go two or three times a month. Not to the park that everyone goes to in Toronto but to the local neighbourhood park across the street because it's close and it has a track so I can run a mile or two and then ripe and sweaty and breathless I can cruise. It's easy. To me it seems almost like the baths. They exhaust me, like museums. In the park I can almost fly and I seem to know instantly whether I want that figure which has just shimmered into view and whether he wants me and mostly I'm right. We seem less picky in the parks. The beauties get to go home earlier, of course, but I suspect that anyone who stays there long enough gets what he wants. It's not often empty.

We most always chat a bit

"Hi."
"Cooler than I thought it'd be."
"Almost chilly."

By that time the hand is on the crotch and those brief conversational inanities

are forgotten. They used to embarrass me slightly, I always felt I really should be saying something shatteringly memorable, something to make me somewhat more than just another dick in search of a mouth or a hand.

"Hi."
"Nice night for cruising."
That was one foray into the shattering. Not very memorable. It provoked a slightly hesitant acquiescence, as if I'd drawn attention to a large dog turd in the grass. I kept my mouth shut for the remainder of that encounter. At least, I didn't say anything more. For one thing, you have to keep watching. The whole encounter becomes a strange, heady mixture of the oblivious and the alert.

You're rubbing and sucking and fucking every few seconds you somehow arrange to scan the area - ok, that guy's just watching, he's been there for five minutes and he's probably getting off on us and yeah I've seen him here before he'll just walk on by... that one. Pull apart, casual touching, sticky hard-on crammed quickly and uncomfortably back into pants, wail. Probably just another gay guy looking for what we've found. But maybe not. People get beat up in parks. Badly. And people get arrested - the police are not beyond mimicking the voluptuous if it might mean a lay arrest and conviction. So we wait, probably say a few words about how busy it is tonight. "Whoever" passes by and yes this time it is just another gay man looking for what we've found so once more to the delicious unzipping, to the silent scanning and enjoyment.

I'm not embarrassed any more because the dialogue doesn't sound like the first act of Earnest. I am just another dick in search of a mouth or hand, a mouth and hand awaiting the completing cock, and all I ask is the reassurance of a warm and accepting human nose.

"Cooler than I thought it'd be."
That's all that's necessary. That, and the final "Take care," which I've come to cherish even though it verges on the corny. That is, it's all seemed enough, it all

seemed very liberating, until one night last week.

About 11:30, midweek, one of those cruel, breathless summer nights. Running wasn't very pleasant but I ran the minimum mile because I like to indulge the part of me that sees the sex as a reward for all that physical exertion. Also because I speculate that the gamier, sweeter the mile just off the field probably the more good number of fantasies and increases my chances of scoring early.

A young man was sitting on a bench. He'd been watching me run. I figured that meant interest, and I sat beside him.

"Hi."
No response. He looked at me, but quickly looked away.

"Nice night."
Another man was passing the bench at that moment, and my young man got up and walked off behind him. He hadn't responded to my assessment of the quality of the evening either. I mentally hunched and decided he probably had the clap.

He was back in less than a minute. Sat back down, closer to me this time, stared straight ahead and began that slow, casual kneading of the crotch which is so delicious, which gets its charm from the fact that it could be merely the assuaging of a persistent itch. I watched longer than I would generally - I know that signal, I know it means an itch it will take another hand to assuage, my hand, but I was fascinated by this young man's total self absorption. There were no sidelong glances in my direction, he said nothing, he did not move an inch closer on the bench, he simply stared off into the darkness where the track reeled through its quarter mile and he gently rubbed his crotch.

I placed my hand on his. He withdrew his own, and mine settled comfortably over the warm bulge, comfortably on to the coarse denim. No reaction. No apparent interest in touching me. Just the staring into the darkness and the middle distance.

I squeezed his cock. It was hard. I

continued the slow, gentle caresses he had begun for himself. I looked at his profile, he looked straight ahead, someone watched us from a park bench some distance away - I could see the cigarette. A sculptured moment - all that moved was my hand.

Sudden motion. His head fell slightly forward, the long hair obscured the profile. Jerky, abrupt movements unfaster the belt, downed the zipper, tugged the pants and brieves down past his thighs. Uncomfortable, broken movements that argued sudden resolution more than passion. Quiet again. I am now sitting beside a motionless young man with his pants down and his cock swaying in the night air.

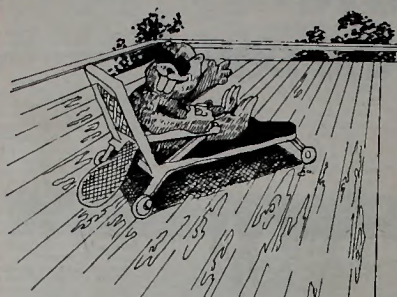
I stifled a sudden urge to giggle - it's easy, I'm very excited. I bend down and begin to suck his cock - it's a lovely cock, and a lovely young body and I'm thrilled. Something odd begins to happen. His whole body stiffens slowly and in a few minutes he is quite literally board-like. Heels dug into the ground, the body a rigid extension supported at the neck and thighs by the back of the bench. The head is thrown back in a kind of wooden ecstasy, the eyes are closed. It is an astonishing and - I would guess - an unbearably uncomfortable posture and that adds to my excitement. It is like blowing a mannequin on the verge of senescence. It is as if what I am doing is drawing the hint of life into something flat and empty. He has completely abandoned me. I do not even try to put his hand on my cock, and I am forced to carry on whatever surveillance I can without his assistance. He would not notice if we were at the centre of a quiet circle of policemen. That is also strange. Everyone else I have ever had sex with in the park has been as diligent as I in scanning the surround. Not this one, and I have to pull myself away from his cock more often than is pleasant to ensure that no one but the watching gentleman with the cigarette is in the vicinity. No one approaches. We finish without interruption.

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FEATURES

What do you say...

Continued from page 13

When he came, he whimpered. That moved me immensely, as did the way his body crumpled to something like a more relaxed human posture. It seemed his only concession to the voluptuous, rather as if it had escaped from him, as if he might have taken it back if he could. And he was already on his feet, stuffing a semi-hard cock into his jeans, buckling up with the same jerky motions with which he had first opened to me.

I wanted to say something to him. I don't usually. I generally go home humming because I have had a good time and I've assumed the people I've had sex with have done the same. This one wouldn't though, and I wanted very badly to say something to him that would - I don't know. Make him laugh? Make him say "Take care" before he sped off on the bike he was fumbling to unlock? What do you say to a guy after you've blown him in the park?

"What's your name?"
 "George."

The bike is unlocked, he's getting onto the seat.

"My name's..."
 I said that to his back, he was on the bike and moving, he may not have even heard me and if he did I'm sure he didn't believe that was my name. I don't believe that his name was George.

Where did that leave me? Alone, with a hard-on, and the distinctly unpleasant feeling that I had acted very inadequately in a crucial human situation. The incident pestered me for days. I developed a whole fantasy about George - that he thought of himself as straight, that he had a girl friend but she didn't put out (and he didn't push too hard). A guy needs a blow-job now and then so why not go to the park and let some fucking taggart get his rocks off. I imagined he really loved it, was gay, secretly anticipated every trip to that park, desperately wanted to seduce another man, could only avoid the convulsions of desire by making his body into a rigid statement of non-involvement.

I knew there were two kinds of people who used the park. There were people like me (does this sound smug?) who were out, who were completely accepting of their sexuality, who had friends and lovers who provided all the human warmth and contact anyone could need and who therefore cherished, delighted in brief, anonymous encounters - that nasty stuff that straights say we're always doing.

I also knew that married men came to the parks, older men who saw an orgasm in the park or a washroom as representative of the totality of gay life, young men wracked by guilt for what they feel driven to do, who have not heard of The Body Politic, or GATE, who do not know that you can spend an evening with another man in your arms, a man you can talk to, laugh with, play with, fuck, a man you can see a second time. I knew about that the first one I'd had sex with. He was 17 at most. He shouldn't have to wait until he's 24, as I did, before he can say "I'm gay" and not feel a deep sense of shame.

How do I - how do you, do any of us - reach George? The irony is that it is so easy to reach him at crotch level - we could do that every night of the week. And George wants to be reached there, but I think he also wants to be reached in the multiplicity of other ways which make up human interaction, and it's our responsibility, as people who got there before he did, to turn back and help him. But back to the same question. What do you say to a guy after you've blown him in the park?

I've thought of various things.
 "I enjoyed what we did together. I hope you did."

Or "You're gay, you know. So am I."

Or "What do you think of gay life?"

Or "I hope you feel good about what we did together."

Or "Didn't I see you at GATE dance/meeting/social?"

Or "Where do you go when you're not in the park?"

See what I mean. Maybe it's just me, but everything I think of sounds pompous, or hopelessly contriving, or such a jackboot attempt at conversation that it would be an act of charity to ignore it.

What about a pamphlet? It could say "Thanks for the great sex" or some such on the outside, and then talk about the importance of relating to other gay people in a wider social context on the inside. But there's something about Jehovah Witness-ish about pamphlets, I really wouldn't feel comfortable with them. Maybe I should learn to. Bringing people out is more important than any sense of unease I might have to experience.

I could hand out copies of this newspaper. I like that idea, though I try to persuade myself that it's not purely out of marketing considerations. But there's something ludicrous too about running around that park with a stackful of BP's like some overgrown delivery boy.

The conviction remains, however, that I shall have to develop a new attitude to my outings in the park. Or rather, the old attitude won't work with all of the people I meet, and I'm going to have to develop a way of making my encounters with people like George more meaningful to them.

I still hope to meet a lot of people who aren't at all like George. People who have come to terms in some broad sense with their sexual orientation, and who have realized that the ability to enjoy anonymous sex with no sense of shame or guilt is one of the triumphs of the gay life style. They've realized that being gay is more than just who you have sex with - it's also who you relate to in a general sense and how you do it, it's also having a wide circle of gay friends, lovers and acquaintances, it's being at least aware of the gay movement and probably in general sympathy with its aims. When I meet these people, we can say our few things about the weather and then we can get right down to what we came there for - i.e. an orgasm brought on by another person in the exciting environment of a park at night.

When I meet George and others like him I am going to be much less sure of myself. We'll have sex, yes, because if we don't there wouldn't be any chance of interacting at that. That is all he allows himself to want, or all he thinks there is to want. My job will be to see that he leaves the park that night feeling he's made contact with another gay person, not just another mouth or cock. That he leaves the park with the feeling that wanting to have his cock sucked is indeed a wonderful thing, but that it might also be a wonderful thing to want to suck a cock, that it might also be a real mind blower to actually talk to someone about all of those wants.

George is going to be suspicious. He's swallowed every nasty lie ever told about himself and us. We might not see him through the first time we talk to him. We have one thing on our side though. At some deep level he has to realize that there must be something of relating to people than the only way he's found so far - with his cock, in the park. His loneliness can only make our job easier - even if he won't quite let himself believe it at first when we tell him there are gay people who'll say they're gay before a whole room full of people. Gay people who really mean it when they say "I'm proud to be gay."

Watch out, George. You might go into the park one night, and find you've gone right out through your closet door. ☐



THE HIRING OF JOHN DAMIEN IN THE O.R.C.'S DEFENCE

On February 7, 1975, something happened to change the prospects for gay people in Canada.

On that day, as on nearly every other day, homosexuals were being intimidated, harassed and fired in their workplaces solely because they were gay.

But one of the homosexuals fired that day decided to fight for his rights. That man is John Damien and this is about his fight — our fight.

John Damien had been in the racing business for twenty years, first as a jockey, then as a trainer and finally as a racing steward for the Ontario Racing Commission (ORC). During those twenty years, John did each job well, progressing finally to become one of three Ontario racing stewards. Eric Barber, a steward with John at the track, said after the firing "I found no fault in Mr. Damien's work."

And John never hid the fact he was gay, nor did he broadcast it. As far as

Damien was fired.

Here are the three stories they got.

1. Williams, personal director of the Ministry of Consumer and Corporate Relations (MCC&CR), the government branch in charge of the ORC, and the man who had offered Damien the bribe, said: "The one non-appointment I have been that means going in English of Mr. Damien had nothing to do with his being a homosexual or not."

What it did have to do with, he was not so anxious to say.

2. W.B. McDonnell, director of the ORC, called upon his close associates to declare: "We don't have to give any reasons."

3. Charles McNaughton, chairman of the Racing Commission was a little more straightforward: "What did you expect? He was a faggot." He hurried to add, to ensure he was completely understood: "Mr. Damien performed his duties well in the past. It's not because he wasn't a good judge." Thank you Mr. McNaughton. And then the coup de grace. Mr. Sidney Hamman, minister in charge of the MCC&CR, dropped by to announce that "Damien has been and would probably continue to be a good and competent steward."

The Globe reached the conclusion — the only conclusion that any person could ever reach — that John Damien had been fired not because he was incompetent, not because of the sexual or other "irregularities," but because he was gay. The Globe called it "abominable behaviour" on the part of the Ontario government. John Damien ought to be rehired.

What a perfect twist. Imagine a homosexual who would not shut up, who would not be intimidated, and who would not sink off after losing his job. John Damien was exactly the Ontario government a great deal of embarrassment. McNaughton summed it up best when he whined: "We were generally very good as an allowance, a manner of assistance... to protect him. But he wouldn't do it. He just wanted to make a cause celebre out of it. All this doesn't make very pretty reading indeed."

He wanted to depend on what side you are, Charles.

At the same time that the law suit was being launched in the Supreme Court of Ontario, a new suit was opened by Damien and his lawyer at the OHRC. The Ontario Human Rights Code prohibits discrimination on the basis of sex (i.e. woman, man) but not on the grounds of sexual orientation (i.e. gay, bi, trans, etc.).

The OHRC realized this was a shortcoming of the legislation and recommended GATE (Legal Action Towards Equality) to help. This was a fact, though informal admission that our rights ought to be protected by the Code as well.

The procedure for the OHRC to follow after a complaint is spelt out very plainly. It must:

1. accept and file complaints; his investigation must be made of a reconciliation of opposing parties must be attempted.

2. a decision must then be made whether or not a Board of Inquiry should be appointed.

So what happened to Damien? When he went to file his complaint at the Commission's office, they would not even give him the forms until his lawyer threatened them. So to hell with (a). Then it refused to hear the Damien submission until over 100 prominent people had signed a petition and nearly 150 gays had rallied in its support.

Then when they finally consented to listen, they were quick to characterize the meeting as "informal." There went (b) and (c).

And finally they refused to appoint a Board of Inquiry, claiming that sex in the Code did not include "sexual orientation." But the real reason came out later.

Damien's lawyer said the OHRC to make them change their decision. At the trial, an interesting letter surfaced — the Minister of Labour, Bette Stephenson, who is charged with ensuring the fairness of the operation of the OHRC — had

have known of him before they fired John. But, if they could not, it meant the defence only knew what it had learned at the press conference. The defendants were ordered to name the person. They appealed this ruling, adding more delay to the trial.

When the defendants' appeal was lost, they admitted they could not name Damien's friend. The allegation was dropped.

At this point, the two suits crossed



John Damien, the Ontario racing steward who was fired by the Ontario government for being a homosexual. His job was to rule on every aspect of life at the tracks.

he was concerned, it was common knowledge "on the backstretch," many of his working associates agree.

So comes February 7. John is asked to come to the personnel offices to speak with the director, P.C. Williams. Williams informs John he will not be rehired and offers him a bribe of \$1500 (later increased to \$1700) and a letter of recommendation if he will resign quietly.

Any other employee would have the right to have his case heard before the Board of Commissioners and to put up a fight. The ORC would not accord John that right. He refused to resign and, after some thought, went to the Gay Alliance Toward Equality in Toronto (GATE) for help.

A lawyer was found and a news conference was held announcing that Damien was launching two lawsuits as well as an appeal before the Ontario Human Rights Commission (OHRC).

The lawsuits: Damien, represented by Harry Kopyte, sued the ORC for \$250,000 for wrongful dismissal and the directors of the ORC, the Ontario Jockey Club, and assorted people like Williams for \$1,000,000 conspiracy to ruin John Damien at his trade.

John said on other things at the news conferences which is important later; he admitted he had once had a relationship with someone at the track. As had most of the straight officials.

After the news conference, the shit hit the fan. The Globe and Mail contacted each of the defendants (i.e. the ORC, Williams etc.) — we're on television in this case — and tried to determine from them the real reason



John Damien, about Little Squeeze" in 1958. John spent 20 years learning his job, only to have it taken from him in a moment.

written to the OHRC at the very beginning of Damien's petition to advise them not to appoint a Board of Inquiry into the matter. The entire OHRC reaction to Damien's brief had been decided long before it was presented. In Ontario, they had the justice. The person who made the decision was a minister in the very government that was charged with committing the discrimination. In Ontario they call that justice too.

The OHRC suit today:

In the early stages of the suit against the OHRC, the ORC obtained permission to join as a defendant in the suit.

This had two effects. First, the trial had to be postponed to give the ORC time to "prepare its case." Every delay and procedural shuffle cost Damien money, something he has very little of. Secondly, Damien would be vulnerable to cheap and wearing attacks by the defence in their attempt to find anything they could use against him in the other trial.

For both the financial reason and the strategic reason, a decision was made to drop the OHRC suit and press ahead with the suit against the ORC.

The suit against the ORC could: From the time that the suit was launched, the ORC's strategy has been to delay the proceedings and thus increase strain on Damien and his financial resources. It has been nearly two years and the ORC has not lost a motion. But it has not been for lack of trying.

The first play in court was to claim that Damien was not fired because he was a homosexual. They argued that this part of Damien's claim — the most important part — struck from the motion. A lower court judge complied which led to a delay while Kopyte appealed to the Ontario Supreme Court. That court overturned the lower court's ruling and reinstated Damien's claim.

Then the ORC tried another trick. They claimed the real reason Damien was fired was because he had made love to an employee of the track. This was a potential conflict of interest since he might have to make a ruling on this person in his job as steward.

Remember that Damien had mentioned this very fact at his news conference. Damien's lawyer asked the court to have the defendants name the person Damien had slept with. If they could, then they may in fact

paths as we saw earlier. The ORC joined the OHRC suit in order to join the OHRC and sue everyone, anything on John. One legal fact, and they would build a single strategy. And keep the trial from going forward for a while again. At some point they must believe that either Damien or his resources will break.

By quitting the OHRC suit, Damien stopped their strategy. Things are moving ahead very fast now. Hearings of discovery in the main trial have just finished, and the full trial is scheduled for late October or early November.

What Damien's case means to us: John Damien was fired because he is gay. The Ontario government, thought they could fire a man because he was a homosexual even though he did his work well and had spent over twenty years getting the necessary experience for his position.

We are all gay, those of us who write for or read this newspaper. The same thing could happen to any of us at that has happened to John. Fired, not because we cannot do our jobs, but because we love someone of the same sex. We have no job security.

And we will be at the mercy of our employers — underpaid because we are gay, discriminated because we are gay, unable to risk confrontations because we are gay, and without legal recourse when we're fired because we are gay. We will be at their mercy until we fight back. John Damien is fighting back. With everything that he has got. But that is not enough. We must help too.

We are all enraged with the treatment that John has suffered at the hands of the ORC and the OHRC. And just from reading a sketchy outline of his struggle, we feel some of the exhaustion that he must feel. But we must also feel some of his exhilaration — he is going to win — it is closer every day. The trial we have been waiting for for nearly two years is only a month away.

John needs only to hold on, keep fighting and to have the means to keep on fighting. That's where we come in.

John's defence fund is empty. And the biggest need is right now. We can help John — and in so doing, help each and every one of us. No one else will ever do it for us. We must do it ourselves.

John has stood up — gay and proud and angry. Won't you stand up too, and help him fight?

Send us your money now to help in this fight. The John Damien Defence Fund needs money now. So please send it today.

And tomorrow, we will be stronger — and prouder — and gay.

SUMMARY

When John Damien lost his job nearly two years ago, he decided to fight against the discrimination.

The legal battles have cost John a lot — both in terms of time and energy, and in terms of money.

Until now, gay people have given generously to help John meet the costs of his legal battle.

But the big trial begins in one month, and the Defence Fund is without money.

John needs our help now more than before. Remember, if John wins we all win. If he loses because he doesn't have enough money to fight, we all lose.

Please give generously to help the Defence Fund.

And send it today, not tomorrow. John needs us now.

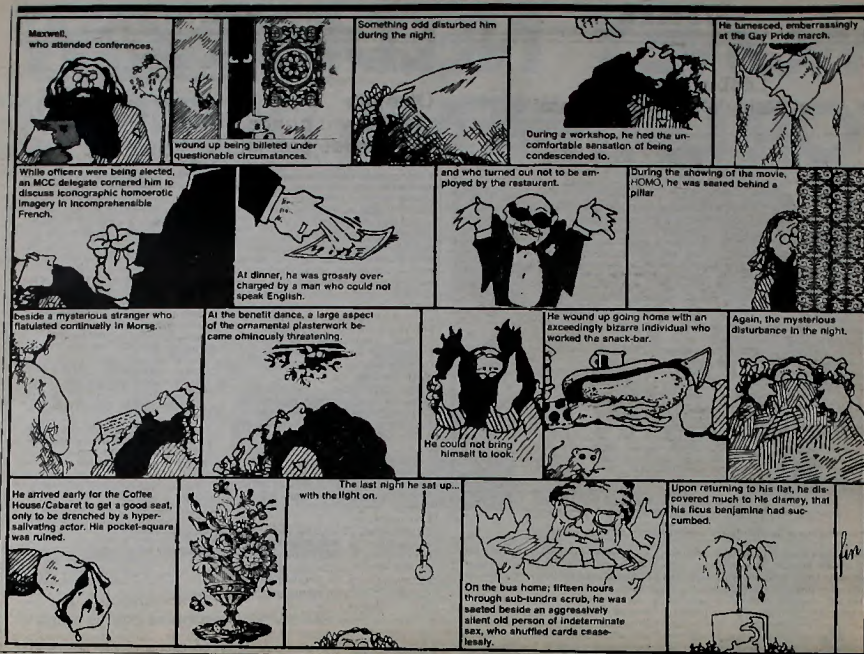
I am enraged at the treatment John has suffered at the hands of the ORC and the OHRC. I understand that John can be a step towards job security for all gays.

I am enclosing a donation of _____ to help win this fight.

The Committee to Defend John Damien
Box 117, Station V
Toronto, Ontario M6R 1A4

Name _____

Address _____



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TRASH



AN AIR-MOTION SICKNESS BAG TO THE TWO MEN IN DES MOINES, Iowa, who filed charges against three men who winked at them in a restaurant. Police say the winkers just had something in their eyes.

THEIR LEGS TURN INTO WHEELS AND THEY DEVELOP THIS CRAVING FOR DIESEL FUEL. From London Gay News: Top expert on fertility problems, Professor Ivor Mills of Cambridge University, claims that the same drive that compels women liberationists to assert themselves in "a Man's world," also makes them produce excessive male hormones. The good professor states that aggressive feminists are in danger of becoming barren, growing hair on their chests and becoming homosexuals. He even claims to have dealt with this problem frequently at his clinic.

QUICK LOOK UNDER THE BEO... OH NO! BOGEYMEN! Washington: The Big Brothers organization in the DC area has adopted a policy that compels all "prospective Big Brothers" to sign a statement that they are not and never have been homosexuals. The DC Human Rights Commission will investigate.

PASS ME MY PUMPS, MOTHER. THESE SPIKES ARE KILLING ME. Ernest Howse, former moderator of the United Church in Canada, now religious columnist for the Toronto Star, writes (Sat. Aug. 21) that homosexuals are like others outside the human "norm"... the neurotic, the blind, the deformed. He deplores the term "gay" and says that to say "Gay and proud of it" is much like saying "Born blind and Proud of it" (Well? Terrified that "spread widely, it would destroy society and humanity," he calls upon medical science to commit its full resources to finding the truth. We've lit a candle for him.

WE'VE SENT HIM AN EXPLODING COPE OF AFTER DARK. Paul Lynde, in an interview with Cliff Jahn of the Village Voice, July 5th, 1976, offers with rather unfounded paranoia, "My following is straight not gay. I'm so glad. You know gay people killed Judy Garland but they're not going to kill me."

SUFFER THE LITTLE CHILDREN TO COME. Jimmy Carter the Democratic hopeful, has a younger sister, Ruth Carter Stapleton, 46, practising a bizarre form of psycho-religious counselling. In her book The Gift of Inner Healing she recounts how a young man came to her because he was troubled about his homosexuality. In a guided "daydream" she "look" Jody back to the age of six and led him through a game of baseball with Jesus Christ (Mr.), with both of them coming up to bat, etc. etc. She claims this resulted in Jody giving up his homosexuality. We think it's because he probably never got past "first base."

THE KNOT SICKENS We received a report from Frosinone, Italy, concerning 100 persons who were stricken with food poisoning after eating a wedding cake. We are printing this item as a service message.

Lesbians struggle at Nellie's women's hostel



Demonstration at Queen's Park in support of Nellie's Hostel.

Nellie's is a short-term hostel in Toronto for women in crisis: battered and runaway wives, transient women, women without money or a place to stay. The staff and residents at Nellie's have organized an emergency occupation to win long-term stable funding. Since they opened in 1974, they've had to cope with short-staffing, lack of funds, and the consequent need to turn more and more women away.

Now the Government cutbacks are creating more of a demand for emergency shelter, and other services, because more and more women are being thrown into poverty. The money and services that go to women have been the hardest hit. The cutbacks have come from every level of government: the Family Allowance freeze, wage controls, and unemployment insurance (federal); daycare, welfare, and health care (provincial); daycare, housing, etc. (municipal).

In Toronto, there are only 77 emergency beds available to women, compared to 1,200 for men! Nellie's, one of six women's hostels, had a minimal budget for 1976 of \$168,000, and a ceiling of \$85,000 from Metro Social Services. The search for private funds has yielded little, which means that Nellie's will be at least \$35,000 in debt by the end of the year. Under these circumstances, the staff is often forced to work 30 extra hours per week without pay, lack of security precautions have meant assaults on the staff and residents, there are bad sanitary conditions, a lack of space, facilities, and counselling for the women who come to Nellie's doors.

Growing support for their fight is making it possible for the women at Nellie's to say they'll continue the occupation until they win. The crisis there is the same crisis facing many community services run by and for women. Most of these services were set up to meet basic needs: employment centres, immigrant services, hostels, rape crisis centres, etc. Because they have never been recognized as a social necessity deserving adequate funding, too many are now being forced to close or to operate on a steady diet of low-paid and unpaid (volunteer) work. Workers must endure long hours, bad working conditions, and face curtailment of services. These services are seen as mere women's work and are run largely on a pool of cheap female labor — the same one that works for love in the home.

Nellie's supporters are demanding permanent adequate funding for Nellie's,

a long-term residence for women, and new government policies toward long-term education funding for community-based services.

Lesbian women are among the strongest supporters of the occupation. One of the possibilities that's become less and less open to women because of the economic crisis is lesbianism. Those of us who have been able to avoid or leave marriages have to subsidize low women's wages, welfare or unemployment insurance, all of which have been systematically cut back. Most lesbians are trapped in dependent relationships with men or our families by the lack of our own money.

All of us are more vulnerable than ever to the constant pressure to "hide our lesbianism" — at home, on the job, in the streets, and in the courts. How many more women might come out of unbearable home situations if we could afford food, clothing, medical care and decent housing for ourselves and our children?

Lesbian women among the staff, residents, and supporters of Nellie's have helped build the occupation by writing letters to the newspapers and carrying our own placards in a large delegation to Queen's Park. We have spoken as lesbians on behalf of the struggle at Nellie's about how fed up we are with the cutbacks. The government has counted too long on women's natural capacity for self-sacrifice.

Wages Due Lesbians was planning to go to the 4th Annual Gay Rights Conference and to give a workshop on the Wages for Housework Campaign. We cancelled because Nellie's took precedence. In the leaflet we wrote to explain our choice we said: "... the struggles of lesbian women and gay men will be connected on our terms."

The fact that the Gay Conference endorsed the aims of the struggle at Nellie's is a real confirmation of the importance of lesbian women setting up our own priorities and having the men support us. When we are subsumed in the men's organizations we have nothing to offer but our weakness as women — we just serve time while others define our goals. As we build, with struggles like the occupation at Nellie's, the power of a movement of women — lesbian and straight — which is based on our need for time and money of our own, we will end our subordination within the gay movement and have some power to offer the men.

by Wages Due Lesbians

Montreal

Olympic crackdown brings world-wide protest

Messages of solidarity from gay groups in 6 different countries have been received in support of the recent struggle against the police crackdown on the gay communities in Montreal and Ottawa.

"We wish to express our sharpest protest against the persecution of a population group that is already oppressed," stated the Danish Gay Liberation Front in a resolution adopted by The New Society, a gathering of 1500 people from a variety of political and social movements.

"What happens in Montreal pretends to save a moral that is already discredited. It reminds us of the way homosexuals were treated in Nazi Germany and are treated in fascist states like Chile and Spain today."

The protest was forwarded to Prime Minister Trudeau, Montreal Mayor Drapeau, the Canadian Embassy in Copenhagen, the Danish Olympic Committee and several Montreal newspapers.

"We wish to express our support for the National Gay Rights Coalition in resisting all activities of the police which further the oppression of gay people in Canada," wrote the South London Gay Liberation Front.

Other letters of solidarity were received from the New South Wales branch of the Australian Campaign Against Moral Persecution, the Scottish Minorities Group, the Union for Sexual Freedom in Northern Ireland and the Gay Activists Alliance in New York.

by Stuart Russell

Toronto

Bathers defend beach

Gay people joined together recently to defend their right to quietly enjoy a public beach without harassment.

Hanlan's Point Beach on Toronto Island, a favorite sunning spot for local gays, was invaded on a Sunday afternoon by three club-wielding thugs. They appeared to have been drinking.

The sight of two men walking hand-in-hand on the beach so angered the three that they approached and struck one of them in the face with a club. When it became clear that trouble was developing, every gay person in the area immediately rose to their feet and surrounded the punks.

The show of solidarity, exhilarating to many of those who were there, prevented further violence and reduced the encounter to name-calling and insults.

"This wouldn't have happened 6 years ago," one spectator commented afterwards. "We would have all just fled as



More and more of us. This recently formed Toronto group joined the Gay March for the first time this year.

fast as we could."

When the attackers returned once and began throwing rocks into the midst of the sunbathers, the police were called and the thugs ordered out of the area. Charge of assault may be laid by the injured man.

Gay group formed in Canadian prison

In early August of this year a group of gay prisoners at Wakeworth medium security prison in Ontario approached the prison psychiatrist with the request that he help them to form a group in the prison. The psychiatrist agreed, presented the prisoners' request to the appropriate authority, and in due course permission for the group was granted.

The prisoners meet once a week under the auspices of the prison psychologist and discuss various aspects of being gay, and in particular the situation of being gay in prison.

The prison authorities are now being asked to make available certain books on the subject of homosexuality and, hopefully, later in the year films and visiting speakers will be allowed in for the group.

To the best of our knowledge, this is the first gay group in a Canadian prison, and possibly anywhere in North America. A name for the group has not yet been decided upon.

Persons wishing further information on this group are asked to contact Stan through the TAG (Toronto Area) Telephone Line phone number (416) 964-6600.

Australia

First university gay studies course starts

Australia's first gay studies course to be offered by an institution of higher education began in July at Flinders University in Adelaide. The course differs in important respects from the one which has been offered for the last two years in Melbourne by the Council of Adult Education, a private educational institution.

The course at the Council of Adult Education, called "Understanding homosexuality," and run by homosexuals, is directed at the general public. It provides an introduction to what the homosexual movement considers the basic politics of homosexuality: the idea that lesbians and homosexuals are not sick, unnatural, and so on.

The course at Flinders University was also conceived by homosexuals, but the content is far more radical, reflecting the audience it is aimed at. The sponsoring department, the Department of Philosophy, is the most radical in any institution of higher education in Australia. Even so, the convener of the course had to tread warily with the most bosses of the department and the more conservative members of the faculty.

by Craig Johnston

GAY RISING

Newsletter of GATE Toronto
available by subscription
each month at \$2 for 10 issues
Mail to Box 124, Station V,
Toronto

enigma

a journal of
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faggotry
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\$5.00 (5 issues) \$5.00 (5 issues)

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes democratically constituted organizations of gay people, co-operatively run clubs and community centres, bookstores which advertise themselves as sellers of gay and feminist literature, and gay periodicals operated on a non-hierarchical, non-profit basis. If you wish to be listed, please send the information about your group to: The Body Politic, Box 7289, Stn. A, Toronto, Ontario M5W 1X9. Be sure to notify us of any change in information already listed on the Community Page.

CALGARY

GAY INFORMATION AND RESOURCES

815, 7th St. SW
Calgary, AB T2P 1T5

264-3911 - 7-10 PM

LESBIAN DROP-IN

338 - 14 Ave. S.E.

Calgary, Alberta

Wednesdays 6 pm

(403) 296-2552

CORNER BROOK

COMMUNITY HOMOPHILE ASSOCIATION OF N.F.L.D. (CHAH)

Box 905, Corner Brook

Corner Brook, NF A2H 6J2

EDMONTON

CLUB 70

10242, 106th St.

Edmonton, Alberta

(403) 423-8051

GAY ALLIANCE TOWARD EQUALITY

6225 - 109 Street

Box 1652

Edmonton, Alberta

(403) 433-8160

GUELPH

GUELPH GAY EQUALITY

Rm. 221, Univ. Centre

Univ. of Guelph

Guelph, Ontario

Gayline: (519) 836-4550

HALIFAX

THE ALTERNATE BOOKSHOP

Sle. 301, 1565 Barrington Street

Halifax, Nova Scotia

GAY ALLIANCE FOR EQUALITY

Box 161, Armadale Bn.

Halifax, Nova Scotia B3L 4G9

Gayline: (902) 420-9989

HALIFAX WOMEN'S CENTRE

6763 Brenton Place

Box 5052, Armadale Bn.

Halifax, Nova Scotia

Gayline: (902) 429-9631

HAMILTON

MCMASTER HOMOPHILE ASSOC.

DC1 Box 44, Stn. B

Hamilton, Ontario L8L 7T5

Gayline: (416) 527-3036

The following groups can also be contacted at the above address:

EUGENE'S DISCO

GAY WOMEN OF HAMILTON

BISSEXUALS OF HAMILTON

(796 group)

KINGSTON

KINGSTON WOMEN'S CENTRE

200 Montreal Street

Kingston, Ontario

(613) 542-9228

QUEEN'S UNIVERSITY HOMOPHILE ASSOC.

Students Affairs Centre

51 Queen's Crescent

Queen's University

Kingston, Ontario K7L 2S7

(613) 541-2939

KITCHENER/WATERLOO

THE WOMEN'S PLACE

42-8 King Street South

Waterloo, Ontario

(519) 885-1522

WATERLOO UNIVERSITIES GAY LITERATURE MOVEMENT

Federation of Students

University of Waterloo

Waterloo, Ontario N2L 3G1

(519) 885-1211 ext 2372

LONDON

HOMOPHILE ASSOC. OF LONDON, ONT.

649 Colborne St.

London, Ontario N6A 3Z2

(519) 433-2762

MISSISSAUGA

GAY EQUALITY MISSISSAUGA

Box 193, Stn. A

Mississauga, Ontario L5A 2T7

MONTREAL

Androgyny Bookstore

1217 Crescent Street

Montreal, Quebec H3G 2B1

(514) 865-2131

CALGARY HOMOPHILE URBAIN DE MONTREAL

6581 St Laurent

Montreal, Quebec

(514) 279-5381

GAY COALITION AGAINST REPRESSION/COMTE HOMOSEXUEL ANTI-REPRESSION

CP 36, Succursale C

Montreal, Quebec H2L 4J7

(514) 865-2131

GAY INFO

c/o Eric Hill

1855 Moffat Avenue

Verdun, Quebec H4A 1Y7

(514) 298-1101 7-10 PM

GAYLINE

c/o Family Services Assoc.

4515 St. Catherine St. W.

Westmount, Quebec

(514) 931-8668 or 931-5330

7 days/week 7-11 pm

GROUPE HOMOSEXUEL D'ACTION POLITIQUE

CP 235, Stn. N

Montreal, Quebec

MONTREAL COMMUNITY CHURCH/EGLESE COMMUNAUTAIRE DE MONTREAL

CP 610, Succursale, NDQ

Montreal, Quebec H4A 3R1

(514) 845-4471

MONTREAL LESBIAN ORGANIZATION

3559 St. Urbain Street

Montreal, Quebec H2X 2N6

(514) 642-8741

Drop-in: Thurs 6-11

Monthly newsletter

NACHES: GAY JEWISH DISCUSSION GROUP

Box 298, Stn. H

Montreal, Quebec

Ph: Roy (514) 738-9003

Harvey 488-0949

OTTAWA

GAYS OF OTTAWA/GAIS DE L'OUTAOUAIS

Box 2918 Stn. B (Mailing Address)

Chawna, Ontario K1P 5W9

378 Elgin, and floor

Chawna, Ontario

Gayline: 238-1717

Business: (613) 233-0152

GAY PEOPLE OF CARLETON

c/o CUSA, Carleton Univ.

Colonel By Drive

Ottawa, Ontario K1S 5S6

METROPOLITAN COMMUNITY CHURCH

254 Cooper #11

Ottawa, Ontario K2P 0G4

OTTAWA WOMEN'S CENTRE

821 Somerset St. West

Ottawa, Ontario

(613) 233-2560

QUEBEC

CENTRE HUMAINITAIRE D'AIDE A LA LIBERATION

264 rue des Franciscains

8758, Haute Ville

Quebec, Quebec

SERVICE D'ENTRAIDE HOMOPHILE DE QUEBEC

260 rue des Franciscains

CP 595, Quebec

Quebec

REGINA

ATROPUS FELLOWSHIP SOCIETY/ODYSSEY CLUB

Box 3414

Regina, Sask. S4P 3J8

ST. JOHN'S

COMMUNITY HOMOPHILE

Box 4900, Bessie Centre

Box 813, Stn. C

St. John's, NF A1C 5K8

SASKATOON

GAY ACADEMIC UNION

c/o Prof. Peter Millard

Box 1662

Saskatoon, Saskatchewan S7N 3R8

GAY COMMUNITY CENTRE

310-20th Street East (2nd fl)

Box 1662

Saskatoon, Saskatchewan S7N 3R8

(306) 652-0972

THUNDER BAY

NORTHERN WOMEN'S CENTRE

1120 W. Amelia

Box 314, Stn. F

Thunder Bay, Ontario

TORONTO

CATALYST PRESS

1133 Banting Avenue

Scarborough, Ontario M1N 2S6

COMMUNITY HOMOPHILE ASSOC. OF TORONTO (CHAT)

186 Church St. 2nd floor

Toronto, Ontario M5R 1Z1

(416) 862-1544

DIGNITY

Box 249, Stn. E

Toronto, Ontario M5H 4E2

GAY ACADEMIC UNION

Box 396, Stn. K

Toronto, Ontario M4P 2E0

GAY ALLIANCE AT YORK

Office: 216 Vanier College Res.

(416) 667-3500, 667-3632

Mailing Address: c/o CYFS

Central Square, Rm 105

York University

4700 Keele Street

Downsview, Ontario M3J 1P3

GAY ALLIANCE TOWARD EQUALITY

193 Carlton Street

Toronto, Ontario M5A 2K7

(416) 964-0148

GAY YOUTH GROUP

Church: Tuesdays at 7

Meets: St. Community Centre

519 Church St.

GLAD DAY BOOKSTORE

4 Collier Street (at Yonge)

Toronto, Ontario

(416) 961-4161

HAMISPACHA (the family)

Gay Jewish Group

1173A Bloor St. W.

Toronto, Ontario

or Don 553-0053

or Don 553-0468

METROPOLITAN COMMUNITY CHURCH

29 Grand Street

Toronto, Ontario M5B 1H8

Drop-in/Office:

7 days/week, 7 pm-midnight

Church (416) 584-9799

Distress Line: (416) 364-9835

TORONTO AREA GAYS

Counselling service/phone line

Box 676, Stn. A

Toronto, Ontario

(416) 964-6600

TORONTO WOMEN'S BOOKSTORE

65 Harbord Street

Toronto, Ontario

(416) 922-8744

WAGES DUE LESBIANS

Box 36, Stn. E

Toronto, Ontario

(416) 466-7457

VANCOUVER

GAY ALLIANCE TOWARD EQUALITY

We've been sitting on these back issues for too long

Have we been waiting for them to become valuable collectors items? Well, they're not that. Probably won't be for a long time. But the back issues of **The Body Politic** are valuable documents of the early years of gay liberation in Canada.

The first issue, Nov.-Dec. 1971, for example, contained a copy of the first brief ever presented to the federal government, "We Demand."

"The Gay Ghetto" was examined, and "A Program for Gay Liberation" published in the first two issues. And the popular column "Twilight Trails" began with #2.

With #3 we looked at "Sexual Politics" and, inspired by Sontag, jotted a few "Counter Notes on Camp"

#4 found us uncovering "The Great Beast" and dissecting "The Myth of the New Homosexual".

Fame touched us - new poetry by Paul Goodman, in #5. And a little infamy - we published the controversial "Of Men and Little Boys".

#6 was a heavy: "David Cooper",

"Herbert Marcuse" and "The Christian Creation of Evil".

We took a long look at "Psychiatric Neutrality" in #7, and some short, devastating glances at the "unliberated" in "The Golden Goodie Awards".

We went west in #8, finding a "Homo Home on the Range" and discovering the reasons for "The Failure of Feminism in the West".

With #9 we started the celebrated series by James Steakley on the gay movement in Germany. The articles, in #9, #10 and #11 chronicled the period from 1860 to 1933.

In #12 we uncovered Tsarist Russia's gay poet, "Mikhail Kuzmin", and covered the case of the "Uppity Women" - The Brunswick Four - whose suffering at the hands of Toronto police became a *cause celebre*.

The list goes on. We still have copies of each of the issues that we've printed. We've been sitting on them too long. We'd like you to have a chance to read them.

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